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ABSTRACT

These reports and lesson plans were developed by teachers and coordinators who traveled to Malaysia during the summer of 1995 as part of the U.S. Department of Education's Fulbright-Hays Seminars Abroad Program. Sections of the report include: (1) "Gender and Economics: Malaysia" (Mary C. Furlong); (2) "Malaysia: An Integrated, Interdisciplinary Social Studies Unit for Middle School/High School Students" (Nancy K. Hof); (3) "Malaysian Adventure: The Cultural Diversity of Malaysia" (Genevieve M. Homiller); (4) "Celebrating Cultural Diversity: The Traditional Malay Marriage Ritual" (Dorene H. James); (5) "An Introduction of Malaysia: A Mini-unit for Sixth Graders" (John F. Kennedy); (6) "Malaysia: An Interdisciplinary Unit in English Literature and Social Studies" (Carol M. Krause); (7) "Malaysia and the Challenge of Development by the Year 2020" (Neale McGoldrick); (8) "The Iban: From Sea Pirates to Dwellers of the Rain Forest" (Margaret E. Oriol); (9) "Vision 2020" (Louis R. Price); (10) "Sarawak for Sale: A Simulation of Environmental Decision Making in Malaysia" (Kathleen L. Prout); (11) "Malaysia: A Model Unit for Study of a Contemporary Culture" (Virginia K. Roll); (12) "Present Day Primary Education of the Pribumi Sea-Dayaks in the Second Division of Sarawak, Malaysia (Barry G. Sprague); and (13) "Vision 2020" (Risa E. Weinberger). Many units also include bibliographies and additional resources. (CB)

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FULBRIGHT - HAYS SEMINARS ABROAD PROGRAM

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U.S.E.D FULBRIGHT SEMINARS ABROAD PROGRAM
MALAYSIA
JUNE 25 - JULY 31, 1995

OBJECTIVES

The general objective of the program is to help U.S. education enhance their international understanding and increase their knowledge of the people and culture of another country. Upon their return to the United States, participants are expected to share their acquired broader knowledge and experiences with students, colleagues, members of civic and professional organizations, and the public in their home communities.

The specific objectives of the program in Malaysia is to offer participants an overview of Malaysian life:

1. To be acquainted with the history, economics, geography and culture of Malaysia;
2. To be acquainted with Malaysian cultural diversity and to appreciate the multicultural nature of the society;
3. To gain insights into the contributions of the people of Malaysia in the areas of art, music, dance, science and technology;
4. To gain insights into the system of education in Malaysia;
5. To gain insights into the national curriculum of schools in Malaysia, with special emphasis on the social studies and language curricula.

PROGRAM

Participants were introduced to Malaysia and the Malaysian way of life through talks, discussion and field trips to schools, educational institutions and cultural centers, not only around Kuala Lumpur but also in other parts of the country. They travelled to Melaka, Pahang, Kelantan, Penang, Perak and Sarawak.

At every location, the group was given presentations with regards to local history and culture; local and regional development issues and education. During the course of the field visits the group focused its attention on the uniqueness of each of the areas and the kinds of people who live in them. The participants were introduced not only to the many facets of Malaysian life, but also the rural and urban cultures; the experience thus dealt with the total fabric of Malaysian society. The experiential dimension was supplemented by visits with individuals and organizations engaged in teaching, training and research.

ORGANIZERS

Sponsor : Department of Education, United States of America

Coordinating Agency : Malaysian-American Commission on Educational Exchange (MACEE

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GENDER AND ECONOMICS:

Malaysia

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DEDICATED TO THE
WOMEN OF ALL
AGES, RACES, AND
CLASSES IN
MALAYSIA AND TO
MY FULBRIGHT
COLLEAGUES
THAT HAPPILY
TREKKED THE MANY
CORNERS OF
MALAYSIA
IN THE SUMMER
OF 1995.

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> "Evidence of the increasing fragility of peace, the environment, institutions that govern society has prompted the international community to search for alternative paths to development and security. The participation and leadership of the half of humanity that is female is essential to the success of that search. Therefore, nothing short of a radical transformation of the relationships between men and women will enable the world to meet the challenges of the new millennium." (PLATFORM OF ACTION, 1995)

> "Issues of gender equality are moving to the top of the global agenda but better understanding of women's and men's contributions to society is essential to speed the shift from agenda to policy to practice." (from THE WORLD'S WOMEN, 1995: TRENDS AND STATISTICS).

These two quotes provide a framework for examining the role of women's meaningful participation in economic decision making, which must be recognized as not just beneficial for women, but equally valid for organizations, business and society. This paper will explore the perceived role of gender and economics on a global level, within the context of the United Nations, and to specifically examine the perception and reality of gender in Malaysia in three areas: agriculture, business and manufacturing.

As Beijing conference Secretary-General Gertrude Mongella of The United Republic of Tanzania said "The probems of women are not different from country to country or region to region. They only differ in intensity." While the world's citizens focused on the 23,000 women who gathered for both the Nongovernmental organization (NGO) conference and the Beijing Fourth International Conference in the fall of 1995, the path of widening the global economic role of women had begun some 20 years before. The international conference on women in Mexico in 1975 recognized the importance of improving statistics on

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women. During the International Decade of Women (1975-1985, the United Nations Secretariat teamed up with the International Research and Training Institute for the Advancement of Women (INSTRAW) to promote dialogue and understanding between policy makers and statisticians. Thus by the time of Nairobi conference in 1985, there were 29 key statistical indicators on the situation for women for 172 countries. Since Nairobi, the general approach in development strategy has moved from women in development to gender and development as a special focus related to economics. Most observers believe that the International Conference on Population and Develoment held in Cairo in 1994 under the auspices of the United Nations brought a breakthrough for women. There was a consensus on two major points:

"Empowering women and improving their status are essential to realizing the full potential of economic, political and social development.

Empowering women is an important end in itself."

Thus, by the fall of 1995, the international focus had shifted from women in isolation to women in relation to men - to the roles each has, the relationships between them and the different impacts of policies and programs. One of the arms of the United Nations, The International Labor Organization, which has been at the forefront in promoting the cause of women workers, recently cited three reasons why it is important for women to play an equal role in economic decision making, whether that be in Malaysia or in the United States. At the basic level, it is a question of human rights. Women constitute about half the world's population and more than one third of the workforce.

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Equality of opportunity and treatment in employment is their right. Second, it is a matter of social justice. Discrimination against women is at its severest when it comes to the economic sector. Finally, it is an essential requirement for the effectiveness of development, as women are able to contribute their abilities and creativity. Women can also ensure a better balance in the allocation of resources and distribution of the benefits of progress. Thus, the global stage has seen a momumental shift in attitude, in agenda and in policy, making it possible for individual nations to discuss and to implement viable options for women.

When we view Malaysia as a case study for gender opportunity, we will first examine the agricultural sector. Jamilah Ariffin's WOMEN AND DEVELOPMENT IN MALAYSIA argues that Malaysian women have played an "intrinsic" role in the village economy. She further maintains that the family functioned as the basic economic unit in pre-colonial times. "With the process of colonialism, labour became a marketable commidity and production for money compensation took on greater importance as compared to subsistence production that many women were involved." There have been two direct results of agricultural modernisation on women - loss of work and loss of income. In the beginning stages of the Green Revolution, there was an actual demand for women. The women were in a better position as they had access and control over their economic resources. Once mechanization was adopted in Malaysia due to high cost of labor, both male and female workers could be and were eliminated. Maila Stivins in "Paradigms and Peasantries in Rural Malaysia" studied the rice

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economy in Negeri Sembilan and came to similar conclusions in that it was women who were hurt as mechanization wiped out women's farming source of income. The second consequence was to make women totally dependent as they had no access to other means of production. Younger, educated women are migrating to urban areas to locate careers appropriate with their education. One positive result has been the movement of farm families from traditional farming at the subsistence level to commercial farming. Commerical farming will require new skills, especialy in planning, marketing and accounting. It is very possible that the farm-entrepreneur family will work as a business unit and the role of the female may assume the managerial role in the farm and the family. Government officals have implemented training programs to educate family members to keep financial records. Table / provides some data on the agricultural sector of Malaysia.

Kelentan, an area visited by this writer, was an example of the second focus of the Malaysian economy: women serving as small scale traders (businesses). "The process of development has produced an "uprooting of rural groups and their redistribution to areas which provide some industrial and service sector employment. The group most discriminated against are older and often married women with few educational qualifications or formal documents. These women are thus forced to seek forms of non-wage income generating activities." ("Women in the Small Market Place: A Case Study of Women Small Scale Traders in Kelantan" by Nor' Aini Hj Idris). Women traders in the market place can be part-time or full-time traders with the main purpose of both to

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obtain a profit from the selling of local or imported goods. "Although women's dominance in market trade is a special condition in many parts of Southeast Asia, nevertheless not all the markets in Malaysia are totally dominated by women. The dominance is only obvious in Kelantan and Terrengganu in which nearly 100% of Malay women are engaged in market trade." Travellers as early as 1893 noticed this dominance. The Malaysian scholar in this article also raises a significant question on whether women's involvement in market trade can be related to the level of economic development. While in Kota Bharu in July of 1995, this writer interviewed two women in the Pasar Pusat Buhul Kubu, a three story regional marketplace. Both indicated that family tradition had made trading an easy choice to provide cash income for their family. They dismissed any desire to move to an urban area, chiefly because they enjoyed their family ties. They cited the popularity of the market with tourists and religious pilgrims, which provided security. Both indicated that some of their daughters will obtain an education that may take them to other parts of peninsular Malaysia. Kelantan women may even look forward to the expansion of their markets as the Malaysian economy expands. But tourism and a downturn in the booming economy could put a pinch on some of the businesses that are marginal.

When we examine the specific role of women in business in other parts of Malaysia, especially as managers or entrepreneurs, it is obvious that there is need for the creation of women's trade or business association to provide networking among businesswomen. Of the few women trade associations that exist,

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the Persatuan Perniaganna Wanita Bumiputra or Peniagawati has been the most active. Yet women continue to hold fewer than 1 percent of top management positions. Note that Table 2 (from the United Nations) would suggest Malaysian women are in intermediate position in relationship to other women in this specific category in Asia and Pacific. Lang Chin Ying and Sieh Lee Mei Ling in their essay "Women in Business: Corporate Managers and Entrepreneurs" cite the "velvet ghettos". American students and teachers would see the similarly to the "pink ghettos" where women managers in areas"typically regarded as best suited for women ... as public relations, consumer affairs ...positiions that require 'feminine' attributes...peripheral to the more powerful line functions of sales, finance and production." There are few studies on Malaysian women in entrepreneurial endeavours. A recent study called the WMEO (Women Managers-Entreprenerus in Organization) was conducted by the University of Malaya. Table 3 provides information from the 250 interviewed for this study.

When we turn to the last area of focus in this essay, manufacturing, this writer must agree with the statement "Gender patterns of employment have not changed much since the post independence period except for a marked increase in women's employment in manufacturing and services." Most of the literature in the field suggests that employment by multinationals has not resulted in any signficiant economic gains for women. One writer suggests that women are "super-exploited by these MNC's whose motivation for hiring women is the higher profits derived from paying women lower salaries." In order to

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attract capital from abroad, the Malaysian government, in an investment brochure, claimed:

> "The manual dexterity of the Oriental female is famous the world over. Her hands are small and she works with extreme care. Who, therefore, could be better qualified by nature and inheritance to contribute to the efficiency of a production line than the Oriental girl?" Women workers are considered to have naturally nimble fingers; they are docile and compliant; they do not get involved in trade union activity and are reluctant to go on strike. They are good workers, tolerant of routine, repetitive and monotonous tasks which men abhor and shun."

Hopefully, the newly elected government of 1995, which now includes two women as cabinet ministers, will reflect a more inclusive economic agenda. Regardless, there is contradictory evidence on whether women in Malaysia have enjoyed improvements with economic progress since 1970. Ariffin states that "Industrialization only helped to perpetuate this gender based subordination of women." Among the evidence she cited was a survey conducted by the Ministry of Labour and Manpower that indicated in 1980, "the average montly wage rate paid fo female workers were between $9 and $209 less than that paid to male workers in similar occdpations." Presently due to the upgrading of the production process, the women workers in these factories will either have to adapt to the changing demands by learning to handle more automated machines or be shunted aside. Due to the more capital-intensive and automated factories, less workers will be needed. With the shift to high technology already taking place, there will be a need of technicians, engineers and skilled workers. This simply may mean less opportunities for unskilled women. Several readings clearly indicated that the Malaysian workforce is more elastic than the men and thus are the most

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vulnerable to economic fluctations. Women are more prone to suffer "last hired, first fired" syndrome, especially in the manufacturing sector.

While this essay does not have space to include ethnic group/race differences, one aspect of future employment opportunity is shown in Table 4a/b which shows the breakdown of female age-participation by ethnic groups. The tables suggests that the participation rates of the various ethnic groups are converging at the younger age categories. Ariffin's suggestions that cultural and religious factors that have acted as obstacles of labor force participation of younger women are declining in importance. Of course, Malaysia's female force is comparatively young and thus very trainable.

When secondary, primary and collegiate educators come to Malaysia in 2005 under the Fulbright program, what will be the status of gender in relationship to three sectors of the economy studied? There are possible answers with diverse ideas promoted by the United Nations, the Malaysian government and the Malaysian women. The Beijing conference's delegates, under the banner of the conference's theme "Equality, Development and Peace" adopted three specific clauses related to economics:

"1) Enact laws to guarantee the rights of women and men to equal pay for equal work, and adjust work patterns to promote the sharing of family responsibilities.

2) Provide women with equal access to resources, employment, markets and trade, as well as to information and technology

3) Eliminate sexual harassment and other forms of discrimination in the workplace. "

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It is now up to Malaysia (and each nation) to pursuit feasible measures to ensure that the Document of Action becomes more than a document simply reviewed by scholars in 2005. For Malaysia, the answer may well be Wawasan Asas Kemajuan. May Malaysia's commitment to Vision 2020 be the vehicle that allows the Yashmins, Annas and Ne Lings (some of the young women that I was blest to meet) live within a society that provide an economic future equal to that of the Terrences and Mohammads who have crossed my life path.

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Table 1
Percentage of Women Aged 15-64, Employed in the Traditional and Modern Sectors of Agriculture and Non-Agriculture by Selected Social Characteristics, Peninsular Malaysia, 1970(13)

Independent Variables	Total Employed	Percentage of Women Employed In				Percentage of All Women
		Agriculture		Non Agriculture		
		Traditional	Modern (Mainly Plantations)	Traditional	Modern	
Ethnic Community						
Malay	35	21	6	3	5	53
Chinese	34	6	8	5	15	36
Indian	33	2	24	1	7	10
Other	39	23	1	3	12	1
*Educational Attain*ment						
None	38	19	11	4	4	44
Primary (1-6)	32	11	9	4	8	41
Lower Secondary(7-9)	18	2	2	2	12	6
LCE or Above (9+)	40	1	1	2	35	9
Marital/Family Status						
Never Married	37	7	7	4	19	27
Married, No Children	34	16	7	3	8	4
Married, With Children	32	15	9 3	5	59	
Formerly Married	38	18	8	5	7	10
All Women (Sample Size)	34	13	9	3	9	100 (43,907)

Notes: Traditional is measured by those whose employment status is own account worker or unpaid family worker.
Modern is measured by those whose employment status is employee or employer. There are very few employers in the sample.

Source: 0.02 Sample of the 1970 Population Census of Peninsular Malaysia.

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Table 11. Indicators on economic activity [*cont.*]

Country or area	Adult (15+) economic activity rate (%) 1980 est. w	Adult (15+) economic activity rate (%) 1980 est. m	Adult (15+) economic activity rate (%) 1994 proj. w	Adult (15+) economic activity rate (%) 1994 proj. m	Women as % of adult (15+) labour force est. 1980	Women as % of adult (15+) labour force proj. 1994	Women per 100 men in occupational groups, 1990 census round: Professional, technical & related	Administrative and managerial	Clerical and related workers	Sales workers	Service workers	Agricultural and related workers	Production & transport workers & labourers
Trinidad and Tobago	31	79	34	81	29	30	121	29	222	92	112	21	15
Uruguay	31	76	32	74	30	32	157	26	101	67	210	10	24
US Virgin Islands	..	..	60 [a]	72 [a]	..	48 [a]	135	200	546	666	231	10	15
Venezuela	29	81	32	81	26	28	123	23	158	53	136	5	12
Asia and Pacific													
Afghanistan	7	88	9	86	7	9	16 [f]	1 [f]	9 [f]	2 [f]	4 [f]	0 [f]	32 [f]
Armenia	55	70	58	66	46	48	..	..	..	..	..	..	..
Azerbaijan	54	76	56	80	44	43	..	..	..	..	..	..	..
Bahrain	18	86	17	88	11	12	48	8	35	35 [d]	.. [c]	0	2
Bangladesh	6	88	62 [a]	85 [a]	6	41 [a]	30	5	8	3	87	103	17
Bhutan	45	90	42	89	33	32	..	..	..	..	..	..	..
Brunei Darussalam	51	87	48	86	33	33	54	13	138	57	67	25	8
Cambodia	58	83	50	85	48	41	..	..	..	..	..	..	..
China	70	88	70	87	43	43	82	13	35	88	107	92	56
Cyprus	42	80	45	80	35	36	69	11	134	67	83	87	34
East Timor	12	90	16	90	12	15	..	..	..	..	..	..	..
Georgia	56	76	55	77	46	45	..	..	..	..	..	..	..
Hong Kong	46	81	50	80	34	37	72	19	178	46	70	43	30
India	32	85	28	84	26	24	26 [a]	2 [a]	7 [a]	7 [a]	22 [a]	45 [a]	15 [a]
Indonesia	37	85	37	83	31	31	69	7	21	105	135	55	36
Iran (Islamic Rep. of)	14	81	19	78	15	19	48	4	15	2	8	9	7
Iraq	17	79	23	77	18	22	78	15	7	10	19	16	4
Israel	37	75	37	75	33	34	119	19	199	46	135	19	14
Jordan	7	76	10	78	8	11	51 [f]	6 [f]	28 [f]	1 [f]	15 [f]	1 [f]	1 [f]
Kazakhstan	54	79	54	80	44	43	194	91	2567	1227	1223	62	35
Korea, D. People's R.	63	81	66	83	45	46	33 [f]	4 [f]	30 [f]	76 [f]	141 [f]	74 [f]	43 [f]
Korea, Republic of	39	76	41	79	34	34	74	4	67	91	156	84	43
Kuwait	20	86	27	83	13	23	58	5	35	3	85	1	0
Kyrgyzstan	56	76	58	78	45	44	..	..	..	..	..	..	..
Lao People's Dem. Rep.	78	90	68	88	46	45	..	..	..	..	..	..	..
Lebanon	20	73	25	74	23	27	..	..	..	..	..	..	..
Macau	..	..	47 [a]	72 [a]	..	42 [a]	64	12	96 [f]	.. [c]	52	50	73
Malaysia	43	83	45	83	34	36	87	14	106	51	77	51	40
Maldives	27	83	25	82	22	22	53	16	48	13	14	13	33
Mongolia	73	89	72	86	46	45	..	..	..	..	..	..	..
Myanmar	52	86	47	84	38	36	72 [a]	13 [a]	33 [a]	142 [a]	24 [a]	54 [a]	53 [a]
Nepal	45	88	42	86	33	32	57 [f]	30 [f]	5 [f]	23 [f]	23 [f]	65 [f]	27 [f]
Oman	7	86	9	84	7	9	..	..	..	..	..	..	..
Pakistan	11	87	14	86	10	13	22	3	3	3	16	22	9
Philippines	39	82	36	81	33	31	172	38	119	189	138	34	25
Qatar	14	94	19	95	6	7	37	1	9	1	36	0	0
Saudi Arabia	7	85	9	84	6	7	11 [a]	0 [a]	1 [a]	1 [a]	4 [a]	6 [a]	0 [a]
Singapore	44	82	46	80	35	36	68	19	293	69 [d]	.. [c]	12	56
Sri Lanka	31	81	29	79	27	27	82	33	69	25 [d]	.. [c]	43	46
Syrian Arab Republic	12	78	16	77	13	18	59	3	19	1	6	47	3
Tajikistan	56	76	58	79	43	43	..	..	..	..	..	..	..
Thailand	74	85	65	85	47	44	111	29	94	150	128	90	46
Turkey	46	84	45	83	35	34	47	4	48	7	11	109	12
Turkmenistan	57	78	59	80	44	44	..	..	..	..	..	..	..
United Arab Emirates	16	94	21	92	5	9	34	2	13	2	32	0	0

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Exhibit 6

Women Managers and women Entrepreneurs in Malaysia

Women Managers in Corporations 1987	Women Entrepreneurs in Own Business 1988
RACE	
· 70 percent Chinese · 25 percent Malays	- 70 percent Chinese - 20 percent Malays
AGE	
· 90 percent in their thirties	- 40 percent in their thirties - 30 percent in their forties
MARITAL STATUS	
· 70 percent married	- 60 percent married - 20 percent unmarried singles
EDUCATION	
– 70 percent with University degrees	- less than 25 percent with university degrees
· 15 percent with post-graduation degrees	- less than 5 percent with post-graduation degrees
BUSINESS TYPE	
· mainly in modern business services	– mainly in final consumer items
· 40 percent in travel public relations, management consultancy marketing research, communications	- 40 percent in various consumer services (recreational, community and household services)
	- 18 percent in retail trade
- 24 percent in finance	- 16 percent in trading
BUSINESS ORGANISATION	
· 80 percent in public listed companies	- 38 percent sole-proprietorships 38 percent partnerships 24 percent private-limited companies

Exhibit 6 (Cont'd)

Women Managers in Corporations 1987	Women Entrepreneurs in Own Business 1988
PROBLEMS ENCOUNTERED IN CAREER	
Main Problem - career and home balance	- more than 55 percent need improvement in marketing and Finance
Others: - perceived sex. discrimination - lack of training facilities & career counselling - hampered by lack of technical skills	- 1/3 had difficulties with career-home balance
OVERALL SUCCESS	
- 2/3 rated career as successful - more amongst senior managers enjoyed their jobs and found a sense fulfillment than amongst the middle managers	- less than 1/4 expressed satisfaction - more than 45 percent were ambivalent - the rest not satisfied with success yet
FACTORS OF SUCESS	
- 1/4 Cited support of their bosses (mentor) - hard work - perseverance - less than 3 percent cited supportive husbands	- 1/2 cited encouragement of husband or relative - availibility of financial resources - opportunity and luck - inherent or personal factors (hard work, competence, natural talent)

Table 6
Female labour force participation rates by ethnicity in Peninsular Malaysia, 1975-1984

	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984
Malay	47.2	45.9	43.7	49.0	47.5	44.2	43.0	43.4	44.0	43.0
Chinese	47.6	46.6	45.7	49.0	47.8	44.2	45.7	46.6	47.7	44.0
Indians	46.9	45.9	48.4	50.1	50.4	50.4	47.6	48.9	50.0	49.2
Others	49.8	40.3	46.1	42.9	36.9	42.8	39.7	39.5	32.7	33.9
Total	47.3	46.1	44.9	49.1	47.8	45.4	44.4	45.0	45.8	43.9

Source: Labour Force Surveys Report - various years.

Table 7a
Labour force aged 10 years and over by industry and sex in Peninsular Malaysia, 1957, 1970 and 1980 (%)

Industry	Male			Females		
	1957	1970	1980	1957	1970	1980
Primary sector:	55.8	48.0	34.8	78.4	59.7 4	3.7
Agriculture & Fishing	52.7	45.4	33.2	76.6	58.9	43.3
Mining & quarrying	3.1	2.6	1.6	1.8	0.8	0.4
Secondary sector:	10.9	12.5	19.1	5.3	9.0	19.7
Manufacturing	7.0	9.5	12.6	4.3	8.5	18.6
Construction	3.9	3.0	6.5	1.0	0.5	1.1
Tertiary sector:	32.4	35.7	43.8	25.7	22.8	34.2
Utilities	0.7	1.0	0.2	0.1	0.1	-
Commerce	11.0	12.0	13.8	3.6	5.8	11.7
Transport & Communication	4.6	5.0	5.2	0.3	0.5	0.7
Services	16.1	17.7	24.6	11.7	16.4	21.8
Activities undefined	0.9	3.8	2.3	0.6	8.5	2.4
Total	100.0	100.0	100.0	100.0	100.0	100.0

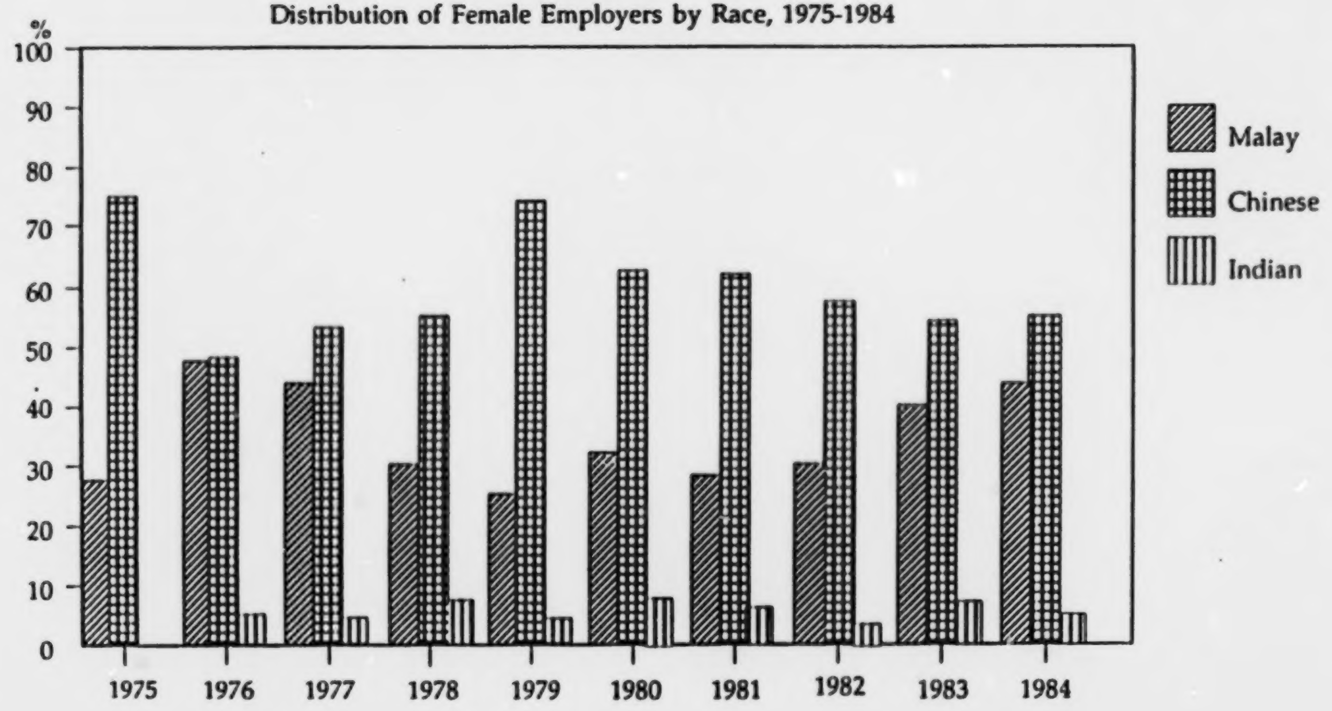
Source: Population Census Reports, 1957, 1970 and 1980. Department of Statistics, Kuala Lumpur.

tural sector indicated a rather large differential of 10 percent while the differentials in other industries were quite small (Table 7a).

Gender-patterns of employment have not changed much since the post-independence period except for a marked increase in women's employment in manufacturing and services and a decline in female employment in agriculture. This phenomenon may be explained in terms of the unequal impact of agricultural policies, mentioned earlier, whereby men tend to benefit more than

Exhibit 4

Distribution of Female Employers by Race, 1975-1984



Source: Malaysia, Department of Statistics, various issues of The Labour Force Survey Report.

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MALAYSIA

An Integrated, Interdisciplinary Social Studies Unit For Middle School/High School Students

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Coordinator, Title I
Independent School District 834
Stillwater, MN 55082

Based on Dr. Roger Taylor's creating Thinking Skills Model on Analyzing Human Activities

Economics
Transportation
Communications
Protecting and Conserving
Providing Education
Making Tools
Providing Recreation
Organizing & Governing
Moral, Ethical & Religious Behavior
Aesthetic Needs

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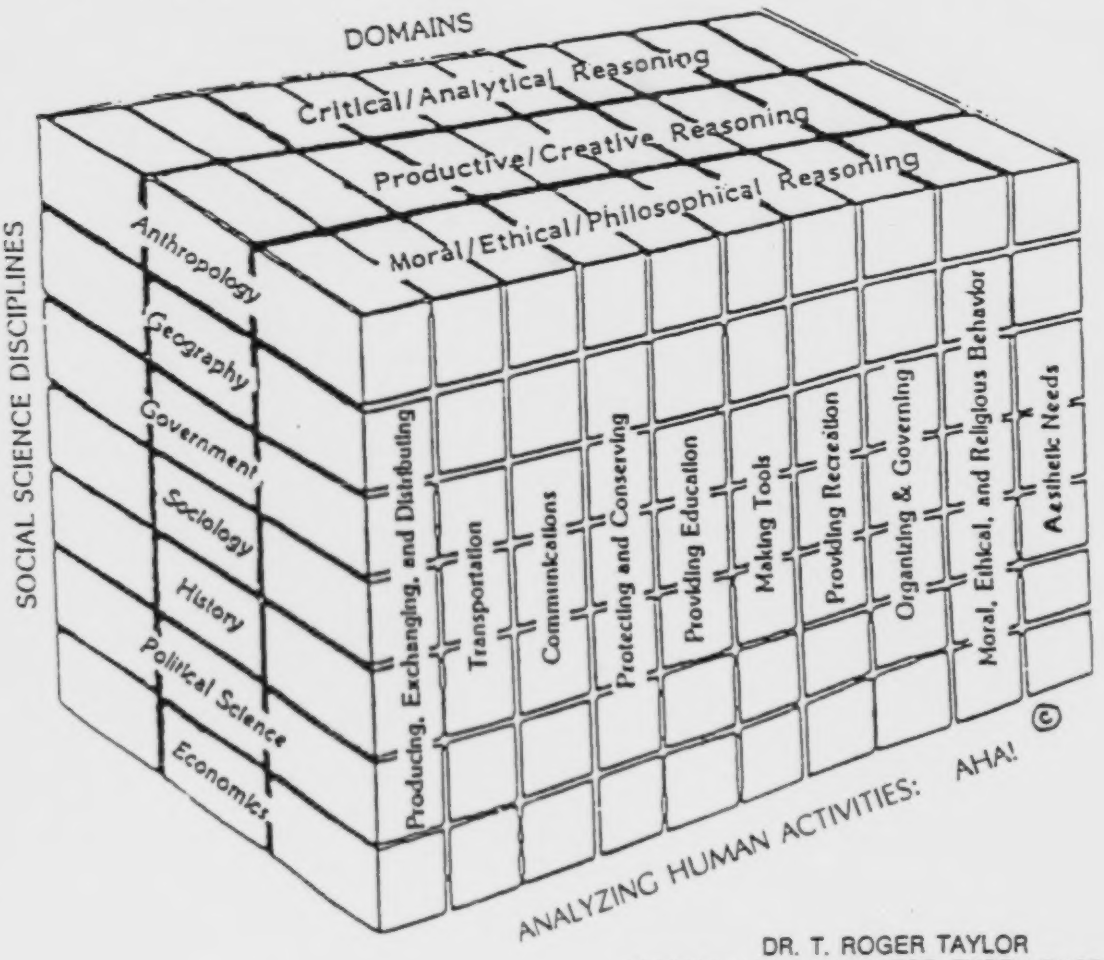
TAYLOR'S HUMAN CONNECTION MODEL:

AN INTERDISCIPLINARY MODEL FOR INTEGRATED CURRICULUM

- **Cause and effect**
- **Celebration of pluralism**
- **Change and continuity**
- **Citizenship**
- **Community**
- **Culture**
- **Equal opportunity**
- **Freedom and justice**
- **Government and authority**
- **Human rights**
- **Independence and interdependence**
- **Peace**
- **Scarcity and choice**
- **Stewardship of natural and human resources**
- **Survival issues and future alternatives**


DOMAINS
Critical/Analytical Reasoning
Productive/Creative Reasoning
Moral/Ethical/Philosophical Reasoning
SOCIAL SCIENCE DISCIPLINES
Anthropology
Geography
Government
Sociology
History
Political Science
Economics
Producing, Exchanging, and Distributing
Transportation
Communications
Protecting and Conserving
Providing Education
Making Tools
Providing Recreation
Organizing & Governing
Moral, Ethical, and Religious Behavior
Aesthetic Needs
ANALYZING HUMAN ACTIVITIES: AHA!
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DR. T. ROGER TAYLOR
CURRICULUM DESIGN FOR EXCELLENCE, INC.
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MALAYSIA

AN INTEGRATED INTERDISCIPLINARY UNIT ON MALAYSIA FOR MIDDLE SCHOOL THROUGH HIGH SCHOOL

OVERVIEW

Content:

This interdisciplinary unit is designed for use with students in grades 5 through 12. Students will explore Malaysia, a nation with a rich and complex history, which brings together three (major) distinctly different cultural groups into one country. Malaysia has done much to unify a multicultural, multilingual population while supporting the continuation of cultural and ethnic tradtions among individual groups in a predominately Islamic country. The 32 year old nation is also set upon a course of high technology and industrialization and has a goal of achieving major industrial power status by the year 2020.

Process:

Students will gain knowledge about Southeast Asia and Malaysia in particular. They will apply higher order thinking skills while creating a variety of products, activities, independent research and group work.

Product:

Students will have an understanding of the history, geography, culture, educational system, government, religious and cultural diversity of the country. Students will also become familiar with the literature, art and music of Malaysia.

Unit Overview

a. Students will gain knowledge, understanding and appreciation of Malaysia and connect its historical and modern significance to today's world.

b. Students will gain an understanding of the complex problems of a nation faced with unifying ethnically and linguistically diverse populations.

c. Students will gain an understanding of the challanges and opportunities of a rich, but as yet, underveloped nation.

d. Students will become familiar with the techniques of higher order thinking skills (HOTS) and apply those skills to issues of study in American history.

1. ECONOMICS
PRODUCING, EXCHANGING AND DISTRIBUTING

VOCABULARY: tin, rubber, palm oil, lumber, division of labor, industrialization, affirmative action, poverty, urban, rural, entrepot,

KNOWLEDGE: After viewing clips from Malaysian Tourist Bureau Videos and Malaysia (Mini Dragons Video) list some of the ways people make a living in Malaysia.

COMPREHENSION: Give examples of Malaysian products currently available in the world market. (check the textiles and electronic industries) Chart your results.

APPLICATION: After viewing films, graphs, travel books and posters, maps and pictures of the area, predict which industries might be successful in the year 2020 in Malaysia. What industries might be successful in the year 2020 in the United States.

HOTS: Design, develop and produce a product that could be marketed from Malaysia in 2020, using your knowledge of Malaysian natural resources and environmental concerns. Include an advertisement for your product.

2. TRANSPORTATION

VOCABULARY: Straits of Malacca, piracy, Singapore, Isthmus of Kra

KNOWLEDGE: List the major methods of transportation in East and West Malaysia to the present.

COMPREHENSION: Using an atlas, discuss why settlements on the Malay Peninsula are located where they are.

APPLICATION: According to Chinese documents dated about 900 A.D. the Isthmus of Kra on the Malay peninsula was an area of great interest to Chinese traders. As a Chinese trader, write an appeal to the emperor requesting money for your exploration with a justification for such an investment.

HOTS: Design and build a model boat that might have been used to navigate the rivers in north Borneo prior to World War II.

3. COMMUNICATIONS

VOCABULARY; oral tradition, Bahasa Malaysia, folktale, mythology.

KNOWLEDGE: Read or listen to five Asian/Malaysian folktales, fairy tales or myths.

COMPREHENSION: List unique characteristics and/or similarities in the five stories and compare them with five familiar American or western European tales.

APPLICATION: Write an original folktale which explains a natural occurrence., e.g. why the South China Sea is salty, etc.

HOTS: Design, make and stage a shadow puppet show from your original story.

4. PROTECTING AND CONSERVING

VOCABULARY: tropical rain forest, tin, oil, white rhinoceros, habitat, Iban, Dayak, nomad, aboriginal, padi, Bumiputra

KNOWLEDGE: Read or listen to the news articles on the displacement of Sarawak natives to make way for a dam project. (see appendix b)

COMPREHENSIQN: Compare the problem facing the natives from the news articles with similar situations in American history.

APPLICATION: Write a letter to the editor stating your position on the issue and offer a solution to the relocation of the Sarawak natives. Consider both human and economic issues in your letter.

HOTS: Americans often take strong stands on environmental protection issues both in the United States and around the world. This is particularly true with regard to cutting the rainforest. Stage, produce and film a "Meet the Press" television program that addresses the following question: Should any nation (or individual) have the right to tell another nation (or individual) how to use natural resources.
HOTS #2: People all over the world often talk about "the good old days," expressing a belief we should return to old ways, values and traditions. Poll 20 adults, asking if things were really better in the "good old days." Ask specifically which values and traditions they would like to see returned. Graph the results and speculate in a cartoon or picture book on what the U.S. would need to change or give up in order to achieve this goal.

5. PROVIDING EDUCATION

VOCABULARY: Moral education, Bahasa Malaysia, Bumiputra, affirmative action, prefect,

KNOWLEDGE: Look at an ABC book written in Bahasa Malaysia and identify similarities between Bahasa Malaysia and English.

COMPREHENSION: Propose a plan to distribute university places to qualified applicants which will be equitable and represent all major ethnic groups. The plan may be shared with others via news articles, a TV production, a debate, or a piece of draft legislation for parliament.

APPLICATION: Research and take a position on affirmative action plans in the United States. Present your conclusions in a speech, photo essay, video, editorial or advertisement in order to gain support for your position.

HOTS: In Malaysia all students are required to wear school uniforms. Debate the question on whether all students in your school should be required to wear school uniforms. Design a uniform for your class which has your parents and teacher's approval, and that 90% of your classmates will agree to wear.

6. MAKING TOOLS

VOCABULARY: parang, keris or kris, blowpipe, padi stick, etc.

COMPREHENSION: After viewing pictures, films or actual artifacts students will predict what the items are and their use. Have students compare similar items from European and Native American cultures.

KNOWLEDGE: Using the Timetables of Technology, make a list of ten major tools or inventions from the 1800s.

APPLICATION: Select one of the tools from your list and develop a chart explaining how the tool affected or changed the life of a Southeast Asian user.

HOTS: After reading or viewing H. G.. Well's Invisible Man , write an essay on whether you believe scientists have an obligation to limit areas of research scientific inquiry.

7. PROVIDING RECREATION

VOCABULARY: Kites, tops, badminton, shadow puppets, Festival of the Hungry Ghosts, Chinese New Year, Festival of San Pedro, Silat, etc.

KNOWLEDGE: Name and describe four celebrations observed by the major ethnic/religious groups in Malaysia in a book or poster.

COMPREHENSION: Compare a Malaysian festival to a festival you celebrate in your family. List similarities and differences.

APPLICATION: Design and produce a calendar of Malaysian celebrations for distribution by the Malaysian Tourist Bureau.

HOTS: Design and build a Malaysian kite that will fly one hour.

8. ORGANIZING AND GOVERNING

VOCABULARY: federation, union, Islam, Islamic law, colonialism, common law, sultan, sultanate, independence, "The Emergency", First Amendment Rights, censorship, White Rajah, majority, minority, diversity, World War 11, communism, aborigine, 2020,

KNOWLEDGE: Describe and chart the form of government in Malaysia

COMPREHENSION: Hold a class discussion on the difference between customary (criminal) law and Islamic Law as it applies to each of the three major ethnic/religious groups in Malaysia. Chart your findings.

APPLICATION: Justify in a five minute speech why Malaysia believes some censorship is an important factor at this stage of nationhood.

HOTS: After reviewing the current U.S. rating system for movies, e.g., PG 13, etc., devise a rating system for American rap and hard rock music releases.

9. MORAL, ETHICAL AND SPIRITUAL BEHAVIOR

VOCABULARY: Islamic Law, 2020, moral education, religious diversity, tolerance, state religion, Animism, Islam, Buddhism, Hinduism, Mohammed, Koran.

KNOWLEDGE: List ten offenses and their resulting punishments in Malaysia, i.e., drug possession, unacceptable behavior in school, etc.

COMPREHENSION: Compare similar offenses and punishments to the same offenses and punishments in the United States. Present the information on a graph or chart.

APPLICATION: Graph the number of murders and armed robberies that take place in one year in the United States, Sweden and Malaysia. Next, graph each country's position on gun possession and ownership. Can you draw any conclusions from the information you have gathered. Share your hypotheses in writing or orally with your class.

HOTS: It is often said that much of the world does not have enough freedom and that Americans have too much freedom. Which freedoms of those listed in the Bill of Rights would you be willing to give up in order to live in a more orderly community. Share your opinion in an editorial, cartoon or stage a debate with someone of an opposing viewpoint.

10. AESTHETIC NEEDS

VOCABULARY: Tattooing, Silver, Batik, Weaving, Songket, Beadwork, Basketry, Wood carving.

KNOWLEDGE: After defining unfamiliar terms, students will view slides, films and examples of Malaysian arts and crafts and list the different art medium used.

COMPREHENSION: After studying Islamic teachings on art, e.g. glorification of the human figure, portrayal of the deity, etc., students will predict if the artwork shown is the work of a Muslim artist.

APPLICATION: Students will distinguish which colors and designs are valued in art forms, clothing, etc., and by which ethnic or socioeconomic groups.

HOTS: Choose an medium and produce an original work of art which might be used or displayed in Malaysia. Display your work in a gallery or museum setting.

11. ANTHROPOLOGY

VOCABULARY: Iban, Proto Malays, Orang Asli, Punan, aborigines, parang, folklore, folk medicine, burial practices, Bidayuh, Malays, Dayak

KNOWLEDGE: Define the terms Iban, Proto Malays, Orang Asli, Punan, Bidayuh, Malays and Dayak. Place these groups on a map according to where they live.

COMPREHENSION: Using at least five criteria, e.g. housing, religion, etc., compare examples of life in Iban, Punan and Malay communities.

APPLICATION: Edward Hall, author and cultural anthropologist, wrote there are eight ways to look at or to enter a culture. They are: language, dress, food, treatment of time, space, gender roles, worship and system of governing. Choose the two you believe most important in looking at a culture different from your own. List and give reasons for your choice on an illustrated poster.

HOTS: After defining suitable site, design and build a scale model of an Iban longhouse

12. GEOGRAPHY

VOCABULARY: trade winds, entrepot, federated states, unfederated states, colony, empire

KNOWLEDGE: Using an atlas, identify and label the fourteen states of Malaysia on a map.

COMPREHENSION: List five to ten examples of how the geography of the area and the country's position in southeast Asia has determined the history, location and importance of cities and ports in the country.

APPLICATION: After studying the trade wind patterns, predict which countries sent traders to Malaysia from 1000 A.D. to 1500 A.D.

HOTS: Plan a travel itinerary for a group of American geography teachers. You have 21 days to show them the country. Prepare a map of your travel plan and a day by day schedule that will allow the group to experience the geographic and cultural contrasts within Malaysia.

THAILAND
PHILIPPINES
MALAYSIA
SARAWAK
SINGAPORE
BORNEO

13. GOVERNMENT

VOCABULARY: prime minister, opposition party, sultanate, diplomatic recognition, foreign policy, sultanate, king, monarch, monarchy, diplomatic recognition, parliament, Vision 2020

KNOWLEDGE: Define the terms prime minister, sultan and king (as they apply to Malaysia.) List how these individuals get their jobs and titles.

COMPREHENSION: Nine major goals for the country are listed in Vision 2020, the Malaysian long range plan for the next 25 years. Goal number seven is "..the challenge of establishing a fully caring society and a caring culture, a social system in which society will come before self, in which the welfare of the people will revolve not around the state or the individual but around a strong and resilient family system." Find five examples of a similar American viewpoints from newspapers, television, radio, etc. Record your findings.

APPLICATION: Speculate as to whether President Clinton or Prime Minister Datuk Seri Dr. Mahathir Mohamad is the more powerful within his own country. Write a letter to a friend explaining your position.

HOTS: There is no diplomatic recognition between Malaysia and Israel as there is none diplomatic between the United States and Cuba. Research the cause of the disagreements, and draft an agreement which might lead to diplomatic recognition between either of the two sets of countries listed above. Check out your proposed agreement with a historian, lawyer, government official, teacher, or resident of one or more of the countries for feedback.

14. SOCIOLOGY

VOCABULARY: proverb

KNOWLEDGE: Define and explain what a proverb is.

COMPREHENSION: Brainstorm a list of 20 American proverbs. Do your groups proverbs reflect American culture and cultural beliefs? Discuss.

APPLICATION: Compare Malay, Chinese and American proverbs on similar topics or issues, e.g., honesty, hard work, etc. List and display the proverbs.

HOTS: Write and illustrate an original proverb.

15. HISTORY

VOCABULARY: colonialism, British, Portuguese, Borneo, entrepot, James Brooke, White Rajah, Japanese, World War II, allies, independence, Marco Polo, The Emergency, Singapore, Siam, Federated States, Unfederated States, Sir Francis Light, Islam

KNOWLEDGE: Define the listed vocabulary, and place the terms or names on a timeline in chronological order.

COMPREHENSION: After viewing filmclips from Bridge on the River Kwai, Empire of the Sun, or King Rat give examples of what happens to people's lives, behaviors and values during war.

APPLICATION: George Santayana wrote, " .....people who do not understand history are doomed to repeat it." Keeping this statement in mind, investigate and list steps taken by Malaysian government after the "The Emergency".

HOTS: It can be said the British are responsible for Malaysia's present day multiculturalism. Who, or what, is responsible for America's wide variety of ethnic and cultural groups? After checking with your parents, grandparents and other family members for information, draw your family tree as far back as you can. List place of birth, country of origin and occupation if you can find the information. (Try using the Morman Genealogical Library at a local Morman Church.)

16. ECONOMICS

VOCABULARY: balance of trade, foreign investment, inflation, interest, communism, private enterprise, balance of trade, shortage of labor, import, export, Vision 2020, infrastructure, usury

KNOWLEDGE: Define the vocabulary terms listed above.

COMPREHENSION: The population of Malaysia is given as 18,000,000 in 1995. The country's goal is to have a population of 70,000,000 by the year 2020. Brainstorm changes Malaysia will need to make in order to accommodate the population increase. Arrange your list in order of importance and select your top five priorities. Put your ideas on newsprint and display in the classroom.

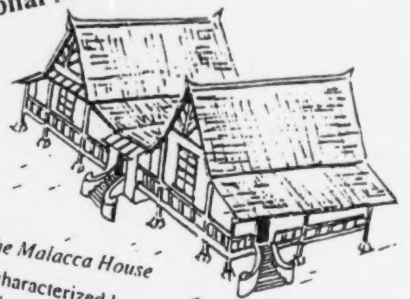
APPLICATION: Select one of the top priorities for change generated during brainstorming and draft a timetable of events that need to take place in order to meet the country's 2020 goal. Post your timeline.

HOTS: Malaysia is an Islamic country. The Koran, the Holy Book of Islam forbids usury. Design a banking system that is not only profitable but one that can follow the teachings of the Koran.

VOCABULARY/CULTURAL LITERACY LIST

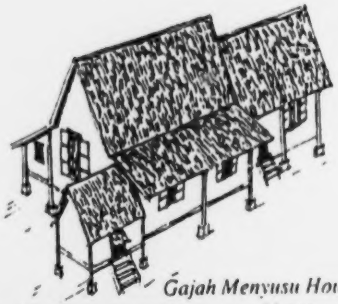
aborigines
affirmative action
archeology
Allah
Allies
animism
Asia
astrology
Axis Powers
Bahasa Malaysia
balance of trade
batik
Bidayah
boat people
Borneo
Britain (United Kingdom)
Buddha
Buddhism
Bumiputra
carbon 14 dating
Celsius
censorship
centigrade
Christianity
communism
Confucius
China
curry
developing nation
diplomacy
diplomat
diplomatic recognition
ecology
ecosystem
entrepot
equator
far east
faux pas
foreign investment
freedom of religion
freedom of speech

Traditional Malay Architecture



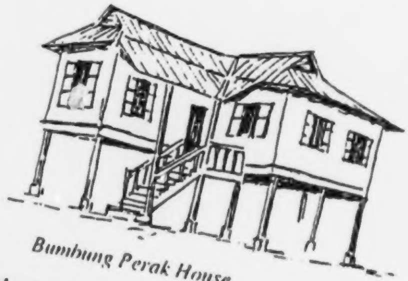
The Malacca House

The Malacca house is characterized by a unique tiled staircase leading up to a large open-sided veranda. Courtyards which link the *dapur* (kitchen) with the *rumah ibu* (main house) are found only in Malacca. Many of Malaysia's most beautiful historic homes are found in the Malacca region.



Gajah Menyusu House

The **Gajah Menyusu house** is so-named because it has the appearance of a baby elephant (the kitchen addition) sucking from its mother (the *rumah ibu*, which literally means 'mother house'). Additions are easily added to the original house as the main roof overlaps the new. These homes are commonly found in the northern states of the west coast.



Bumbung Perak House

The **bumbung Perak**, also known as *bumbung potongan Belanda*, is derived from colonial Dutch houses, and is found in the northwest states, especially Perak. The gambrel roof gives more headroom than the original *bumbung panjang* which was in vogue when the Malays had minimal furniture and sat on the floor. The *bumbung Perak* evolved to accommodate later trends.

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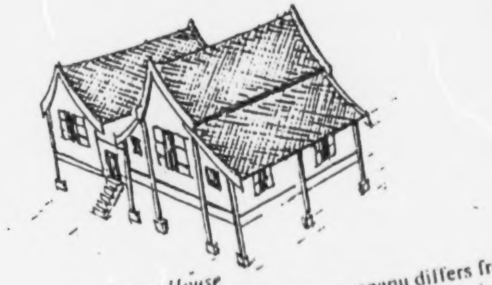
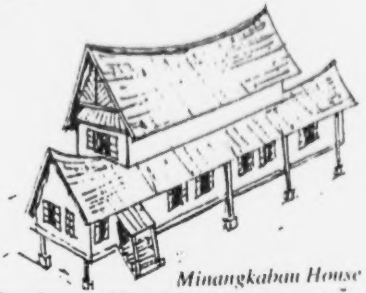
freedom of press
free trade
Gengis Khan
guru
Haj
Hinduism
humidity
Iban
industrialization
inflation
interest (banking)
Islam
Isthmus of Kra
keris
Koran
Kuala Lumpur
longhouse
Malaya
Marco Polo
Messiah
Mohammed
monarchy
monotheism
moral education
mosque
Muslim
muezzin
myth
mythology
nomadic
oral tradition
Orient
padi
parang
parliament
peninsula
Portugal
prayer rug
prime minister
privatisation (of industry)
Punan
racism
Ramadan



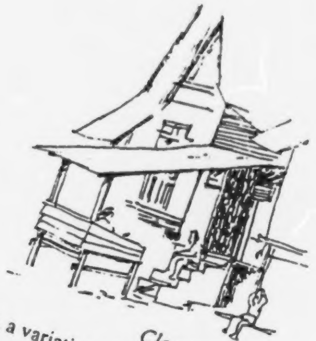
East Coast House

The **east coast house** of Kelantan and Terengganu differs from that of the west coast in the common use of tiled roofs with gables showing Thai, Laotian and Kampuchean influence. Columns are larger and there is more headroom and fewer windows. Wall-panelling resembles traditional Thai houses and both the panels and thick framing timbers are well-carved.



Minangkabau House

The **Minangkabau house** of Negri Sembilan has unique curved roof-ends, a feature imported from Sumatra by the early Minangkabau settlers. In palaces and chiefs' homes, the doors were purposefully built low so that visitors had to bow in respect upon entering. Unmarried girls used to sleep in the attics, but these days the attics are used as storage space.



Close up of Selang

The **Selang house**, a variation of the original *bumbung panjang*, is most commonly found in the northern states of Kedah, Perlis, Penang and Perak. The *selang* is a covered walkway used to join different sections of the house, usually the *dapur* (kitchen) with the *rumah ibu* (main house) which is used for sleeping, sewing, praying, and for marriage and festival feasts.

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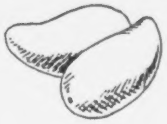
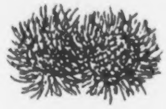
renewable resource
ringgit
Sanskrit
Saudi Arabia
separation of church and state
shadow puppet
Singapore
songket
Southeast Asia
South China Sea
Straits of Malacca
Sultan/ate
Taoism
technology
Thaipusam
The Emergency
trade wind
usury
urbanization
vegetarianism
Vision 2020
White Rajah
World War I
World War II
zodiac

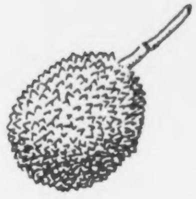
Fruits of Malaysia



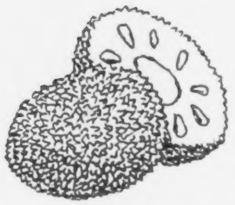
Mango



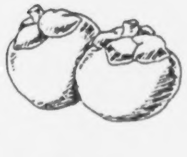
Rambutan



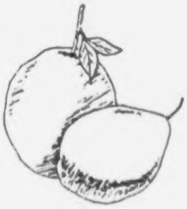
Durian



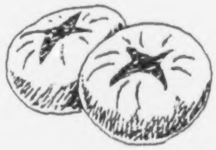
Jackfruit



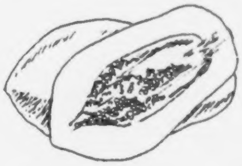
Mangosteen



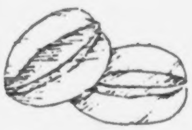
Pomelo



Rose Apple



Papaya



Starfruit

Durian, a football-shaped, spiky fruit is the undisputed king of Malaysian fruits. The obnoxious smell puts off many first-timers, but once you have sampled the creamy, rich, fruity pulp, addiction is sure to follow. The fruit is in season from June to August and from November to February, but *durian* aficionados will pay outrageous prices out of season. Wild jungle fruit is even more coveted.

Rambutan, a small, hairy red fruit indigenous to Malaysia, is a traveller's favourite. The sweet white flesh is similar to the lychee. The best are the type whose flesh easily comes off the pip. The main season is between June and September.

Mangosteen (*Manggis*) is a circular, purple-skinned fruit with a pinky-white segmented flesh. It has a delicate, sweet, acidic flavour and is believed to have beneficial 'cooling' qualities. Its seasons follow the *durian* and *rambutan*.

Jackfruit (*Nangka*) is probably the largest of all cultivated fruits, reaching 39 centimetres (15 inches) in length. The yellow flesh is tangy and rather chewy and the seed is also boiled and eaten. *Nangka* is available year round but is best in June and December.

BEST COPY AVAILABLE

TAYLOR'S STUDENT PRODUCTS

a letter
a lesson
advertisement
annotated bibliography
art gallery
block picture story
bulletin board
chart
choral reading
clay sculpture
collage
collection
comic strip
computer program
costumes
crossword puzzle
database
debate
demonstration
detailed illustration
diary
diorama
display
edibles
editorial essay
etching
experiment
fact tile
fairy tale
family tree
film
filmstrip
flip book
game
graph
hidden picture
illustrated story
interview
journal
labeled diagram
large scale drawing
learning center
letter to the editor
map with legend
mazes
mobile
model
mural
museum exhibit
musical instrument
needlework
newspaper story
oral defense
oral report
painting
pamphlet
papier mache
petition
photo essay
pictures
picture story for children
plaster of paris model
play
poetry
pop-up book
postage stamp, commemoratives
press conference
project cube
prototype
puppet
puppet show
puzzle
radio program
rebus story
recipe
riddle
role play
science fiction story
sculpture
skit
slide show
slogan
song
sound
survey
tape/audio
tape/video
TV program
timeline
transparancies
travel brochure
venn diagram
working hypothesis
write a new law
video film

MORAL/ETHICAL/SPIRITUAL REASONING AND DILEMMAS

TEN SCENARIOS

1. ECONOMICS: You and your family own 50 acres on the edge of a large suburban area. The acreage has been in your family for three generations and has always been in prairie grass. The acreage has also become a habitat for wildlife. Your family has received a purchase agreement of $1,000,000 for the property and has decided to accept the offer. Your neighbors are so angry at your family for even considering selling to a developer (who intends to put up multi-story apartment buildings) they will not speak to you. What do you do?

2. TRANSPORTATION: You are captain of an oil tanker sailing in one of the Great Lakes. The ship develops a serious leak and a large oil spill results. If you report the leak you will probably pay a large fine and you may lose your captain's license. If you decide to keep quiet your crew will probably not talk about the leak. What do you do?

3. COMMUNICATIONS: You are with a group of friends. One of the group tells a really terrible ethnic joke. You are offended and embarrassed. Your friends all laugh. What do you do?

4. PROTECTING AND CONSERVING: As a prank your closest friend cut down a beautiful old oak tree. There is a reward for information leading to the arrest of those involved. What do you do?

5. PROVIDING EDUCATION: Your school district has put Internet into all buildings. To use the Internet you and your parents had to sign a statement saying you will not use Internet to access forbidden materials. You have just discovered a way to access those bulletin boards. What do you do?

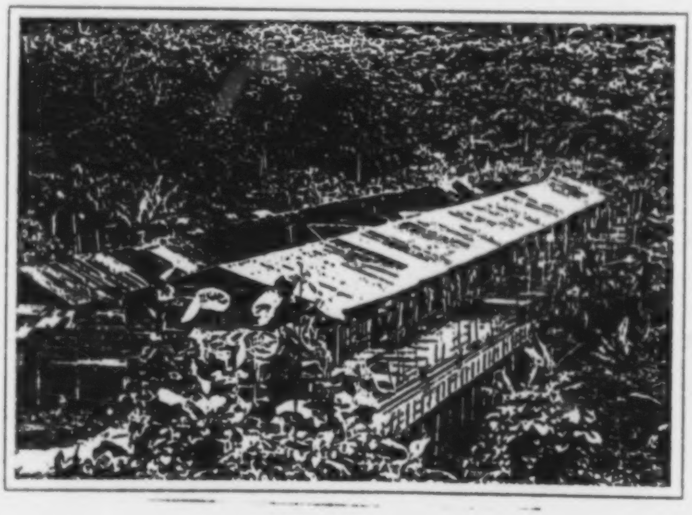
6. MAKING TOOLS: Your company has been making a tool for years that is both popular and profitable. One of your engineers has just discovered a "fatal flaw" in the tool, which may, under unusual circumstances, seriously injure or kill a user. If you go public with the flaw you may lose your company. It is certain you will lose a lot of money. What do you do?

7. PROVIDING RECREATION: A large prize is being offered for a bird singing competition and you need the prize money to continue your schooling. Your bird is only an average singer. You hear about a new drug that will dramatically increase singing ability, but it may harm or kill the bird. What do you do?

8. ORGANIZING AND GOVERNING: You are a large building contractor in an area that is experiencing a huge building boom. There is a serious cement shortage and you are unable to keep your crew working unless you can get cement. It is against the law to hoard materials which are scarce, but you find you have a source for a large purchase of the material for the next year. You will make a great deal of money if you can keep building, while other contractors may go broke. What do you do?

9. MORAL, ETHICAL AND SPIRITUAL BEHAVIOR: Your parents have forbidden you to see "R" rated movies. A group of your closest friends meets one evening and decides to go to a movie which is "R" rated. They all have their parent's permission to go to the movie. What do you do?

10. AESTHETIC NEEDS: You are a buyer of native arts and crafts for a large department store. The market demand for the arts and crafts is high and the store has offered you a great deal more money for the next shipment. Should you tell the artists? What do you do?



An Iban longhouse

I SEARCH INDEPENDENT RESEARCH PROJECTS FOR GIFTED AND TALENTED STUDENTS

1. PARADOXES

While both the United States and Malaysia may be considered nations of immigrants with large ethnic populations, Malaysia has adopted a national language and the United States has debated the topic in Congress. Brainstorm how ethnic and religious minorities can maintain traditions, customs, languages, schools, etc., when children are schooled in a language other than that spoken at home. Should the United States adopt English as the national language? Stage a debate, write a news article, editorial, or draw a political cartoon to justify your position.

2. ATTRIBUTES

Research middle class life in modern day Malaysia. Through art, video, picture book, graphs or charts, etc., compare your own family to a Malaysian family in similar circumstances. Include some of the following in your comparison: schooling, manners, customs, religion, dress, housing, food, occupations, etc.

3. ANALOGIES

Compare the major religious beliefs of Islam with those of either Christianity or Judaism.

4. DISCREPANCIES

To be a Muslim one must follow the beliefs of Islam. One of those beliefs involves giving alms which is collected by the central government. Alms are distributed as follows: to the 'poorer than poor,' to the poor, to those in debt, to those working in alms giving, to Muslim converts, to students, to distressed travellers and to holy war participants. Debate the question, "Can a war ever be 'holy'?" Give examples.

5. PROVOCATIVE QUESTIONS

To be a Malaysian, it is said that one 1.) must be Muslim 2.) speak Bahasa Malaysia and 3.) practice the culture.

Through a poll of 20 students and 20 adults, research the following questions: 1.) Should a resident or citizen be required to speak the native language? 2.) Should schools in the United States offer instruction in languages other than English? Graph your results and present to the class. Do you agree or disagree with the poll results?

6. EXAMPLES OF CHANGE

There is a labor shortage in Malaysia. The country, 19th in world trade, has been growing at a rate of nearly 10% a year for the past ten years. As an investment broker, what Malaysian investments would you recommend to your American clients? Present tables, graphs, foreign exchange rates, etc. to justify your recommendations. What problems might you expect as a foreign investor? Write an article for a business prospectus or present your conclusions in a (video) advertisement.

7. EXAMPLES OF HABIT

As people emigrate to other countries, they often experience prejudicial treatment from those who consider themselves, "native born." What examples of prejudice or stereotypical treatment did your ancestors or your ethnic group experience?, e.g., 'No Irish need apply.' (Ask your parent or grandparents for possible examples.) Using a photo essay, written essay, editorial or artwork, share your examples of prejudice and/or stereotypical treatment to the class.

8. ORGANIZED RANDOM SEARCH

Plan a menu for a Malaysian dinner party you are hosting. Your guests will include an elderly Chinese couple, a Buddhist priest, a Malaysian businessman, his wife and their two teen age children and an Indian university teacher. Using your choices, write a cookbook and describe how the table will be set. If possible, cook and serve the dinner.

9. SKILLS OF SEARCH

Research Malaysian dance, drama, shadow puppetry, music, art form or native craft. Teach your dance, stage your drama, or present your project to 10 or more classmates as part of a cultural show, festival, etc.

10. TOLERANCE FOR AMBIGUITY

Malaysians, like Americans, often encounter problems answering the question, 'who is a real Malaysian?' From your research who do you judge to be a real Malaysian? Who is a real American? Explain your answer on paper, in an editorial, on a video, newscast, poster, etc.

11. INTUITIVE EXPRESSION

Imagine you are a British colonial officer charged with recruiting badly needed labor to work the rubber plantations. Write a help wanted advertisement in the language of the day. What incentives would you offer? Where would you place the ads?

12. ADJUSTMENT TO DEVELOPMENT

You have lived in Malaysia for three years. Your best friend (or boss) is arriving for a two month visit from the United States. Write a letter, etiquette book or alphabet book for your friend (boss) that could serve as a "survival guide" to behavior, courtesies, greetings, dining out, school (corporate) expectations, etc.

13. STUDY CREATIVE PEOPLE AND PROCESS

Research the lives and contributions of a religious or political leader who has had an influence Malaysian history. Present your findings in a picture book, original drama or video.

14. EVALUATIVE SITUATIONS

Penalties for many crimes in Malaysia are sometimes more severe than those given in the United States. Although the Michel Fay case (1994) took place in Singapore, penalties are similar in Malaysia. Research the Fay case in the Reader's Guide to Periodical Literature and summarize your conclusions in a debate, mock court setting, political cartoon, or a proposed diplomatic solution as written as if you were the U.S. Secretary of State.

15. CREATIVE READING SKILLS

Read a novel, or short story set in Southeast Asia. What universal themes did you find in your reading choice? Could your reading selection have been set in the United States? Share your reading in a book talk with at least four others.

16. CREATIVE LISTENING SKILLS

Listen to two or more Malay, Chinese, Indian and Iban myths, folktales or legends. Retell the stories to at least four others substituting comparable American folk heroes and/or villains names in the appropriate roles.

17. CREATIVE WRITING SKILLS

For one or more students: choose, or draw from a hat, one of the following time periods in the history of Malaysia. Research the history of the assigned time. Your history should be written in diary form (first person singular) and may be illustrated, with maps, drawings, etc. If all time periods can be represented, the end product will be a full history of Malaysia. Bind your final product.

Beginning of the Christian era through 999 A.D.
A.D. 1000 through A.D. 1500
1500 A.D. through 1600
1600 to 1699
1700 to 1799
1800 to 1899
1900 to 1909
1910 to 1919
1920 to 1929
1930 to 1939
1940 to 1949
1950 to 1959
1969 to 1969
1970 to 1979
1980 to 1989
1990 to 1995

18. VISUALIZATION SKILLS

As the world becomes smaller there is a concern among scholars that world cultures are becoming 'homogenized', that everything from food, fairy tales and family and religious values are becoming the same, world wide. At the same time many 'ordinary' people around the world would also like to return to old traditions and beliefs. Compare the position of conservative Christians and conservative Muslims on this issue. Plot your comparisons on a Venn Diagram.

PRODUCTIVE THINKING SKILLS

BRAINSTORM MODEL

Brainstorm all of the :

1. uses of natural rubber
2. spices we import from Asia
3. religions of the world
4. animals that live in the rainforest
5. ways Malaysians travel within their country today. In 1800.
6. ways people make a living in Malaysia.
7. reasons to use a bank
8. reasons for a country to have a national language
9. reasons for the death penalty
10. reasons Singapore would ban chewing gum

Brainstorm as many _________ you can think of:

1. reasons to save the rainforest
2. reasons the Malaysians may need to cut into the rainforest
3. ways to hunt game without guns
4. uses of tin
5. reasons the Japanese conquered the Malay peninsula during WW II
6. Western influences Asian countries may be worried about coming to their countries
7. reasons for caning in schools
8. reasons for keeping the Sultans
9. family traditions
10. uses for bamboo

How many ways can you come up with to _____

1. stop illegal drug trade
2. stop illegal immigration
3. get different ethnic groups to support one government
4. improve the position of women
5. protect native cultural values and heritage
6. increase a Bumiputra's income and/or socioeconomic status
7. increase cultural diversity
8. stop prejudice
9. teach English to non English speaking students
10. save the rainforest

VIEWPOINT MODEL

How would ___________ look to a/an ___________?

1.	a left handed dinner guest	Malaysian host
2.	the O.J. Simpson trial	Michael Fay
3.	your house	Punan
4.	the book, Charlotte's Web	Muslim
5.	palm oil	American doctor
6.	palm oil	Malaysian farmer
7.	U.S. First Amendment	Malaysian writer
8.	feminist	Polygamist
9.	a head-hunter	Christian missionary
10.	archeological artifact	rainforest climate

What would ___________ mean from the viewpoint of (a) ___________?

1.	throwing away rice	Iban
2.	DEET	WW II soldiers
3.	head-hunting	parang
4.	a chainsaw	rainforest
5.	recycling	tin miner
6.	rice failure	Prime Minister
7.	piracy	Sea Dayak
8.	longhouse	hermit
9.	a childless couple	Buddhist
10.	a sculpture of the human body	Muslim

How would a Malaysian government official view___________

1. a miniskirt
2. U.S. homes for the aged
3. the Internet
4. bad manners
5. your classroom
6. church attendance in the U.S.
7. pork fried rice
8. beer
9. racial or ethnic jokes
10. the U.S. position on Israel

INVOLVEMENT MODEL

How would you feel if you were a/an __________

1. fighting cock
2. blow pipe
3. Sultan
4. moral education teacher
5. leather back turtle
6. bowl of rice
7. Chinese funeral director
8. Feng Shui specialist
9. shadow puppet actor
10. Malaysian junior high student studying for the National Exam.

If you were a _____________, what would you see, taste, smell, feel?

1. gibbon
2. parang
3. Chinese jar
4. Orang Asli
5. cellular phone
6. mangrove swamp
7. longhouse
8. hornbill
9. rubber tree
10. trade bead

You are a/an ___________. Describe how it feels.

1. British colonial officer in the Malay peninsula in 1890.
2. a native Malay during World War II.
3. building inspector in Kuala Lumpur in 1995.
4. Chinese Communist in Malaysia in 1980
5. a Chinese trader during the Emergency.
6. minister of education in 1995 in Malaysia
7. a rubber worker in 1910
8. school prefect
9. a rubber planter in 1941.
10. Christian missionary to Sarawak in 1900.

FORCED ASSOCIATION MODEL

I only know about ____________.	Explain ____________ to me.
1. tolerance	racial/ethnic jokes
2. pure scientific research	bioethics
3. a nomadic life	New York City
4. saving lives	the death penalty
5. sultans	the presidency
6. blowpipes	guns
7. caligraphy	printing press
8. monogamy	polygamy
9. knives and forks	chopsticks
10. the Southern Cross	Big Dipper

REORGANIZATION MODEL

What would happen if_____________?

1. women held most of the positions of world power
2. the entire earth had an equatorial climate
3. rice could no longer be grown
4. Marco Polo had never been born
5. the United States were a Muslim country
6. the Axis Powers had won World War II
7. boats had never been invented
8. schooling was not compulsary
9. no one ever moved to another country
10. everyone had to grow their own food

What would happen if there was/were no___________

1. choices
2. currency
3. mosquitoes
4. war
5. rainforests
6. television
7. diseases
8. tests in school
9. music
10. differences in skin color

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1-800-464-9107

Geolinks CD ROM. Minnesota Alliance for Geographic (K-12) Education. Geography Department, Macalaster College, St. Paul, MN 55105. $200.00. An exciting and in-depth program for world geography. High quality visual displays of inforamtion from around the world. Allows students to compare information in an instant, e.g., number of telephones, type of goverment, income, type of government, etc., as well as access to on line experts. Excellent software.

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For free information, articles, booklets, etc. on the First Amendment. Much of the information is suitable for middle grade students.

Internet address: httt://www.research.att.com/cgi-wald/dbaccess/411?key=150 (World Wide Web) Brings up the CIA Fact Book on Malaysia, i.e. politics, economy, religion, defense forces, communications, exports, imports, governmental leaders, etc.

Islamic Affairs Department, The Embassy of Saudi Arabia, Washington, DC, publishes a small but informative booklet, Understanding Islam and the Muslims. Available **free.**

Islamic Book Stores:

IQRA Book Center
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Local Islamic Societies, located in most major university communities, are a good source of book lists and speakers. The Islamic Center of Minnesota is located at 1401 Gardena Avenue N.E., Fridley, MN 55432.
Tel: 612-571-5604.

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For newsletter, booklists and information on character education, and "Character Counts" program.

Minnesota International Center
711 East River Road
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(612) 625-4421
Resource speakers.

Newsweek Magazine, April 24, 1995 Issue. Pages 10 through 15, article titled, *Favorite Son,* referring to Dr. Mahathir Mohamad, Prime Minister of Malaysia.

Teaching Tolerance. (**Free** teaching kit which includes a professional 40 minute video, plus 30 copies of book, Us and Them.) The Shadow of Hate: A History of Intolerance in America. High quality, free materials, magazine subscriptions, etc.
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Los Angeles, CA.

Visitors Guide to Malaysia 1994
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FILM

Beachcomber 1938. " Comedy set in the Dutch East Indies about a shiftless beachcomber (Charles Laughton) who falls in love with a missionary's prim sister (Elsa Lanchester), as she attempts to reform him. Remade in 1954. Story by W. Somerset Maugham. AKA: Vessel of Wrath. VHS Beta 19.95 NOS, MRV, DVT."*

Bridge on the River Kwai, 1957. " Award wimming adaptation of the Pierre Bouelle novel about the battle of wills between a Japanese POW camp commander and a British colonel over the construction of a rail bridge and the parallel efforts by escaped prisoner, Holden, to destroy it. VHS Beta 19.95 COL, BTV, HMV."*

Creature of the Mangrove (Video cassette) National Geographic Society WQED Pittsburgh. Call number VC 574.5 CRE at Washington County Public Library. A look at life in the mangrove forests of Borneo. Mangrove swamp ecology.

Far East, 1985. "Two ex-lovers meet in Southeast Asia and join forces to find the woman's missing husband, a reporter. VHS Beta 59.95 LHV, VTR"*

Flight From Singapore, 1962. "Transporting desperately needed blood to Malaysia, a flight crew is forces to crash land in the jungle. Nicely done, if trite. VHS Beta 16.95 SNC"*

The Invisible Man, 1933, "Vintage horrorfest based on H. G. Well's short novel about a mad scientist. Claude Rains first role. B & W. The visual detail is excellent, setting standards that are imitated because they are difficult to surpass. Beta 14.95. MCA, MLB."

Jungle Raiders, 1985. "An Indiana Jones-esque mercenary searches the steamy jungles of Malaysia for a valuable jewel. AKA: Legenda Del Rudio Malese; Captian Yankee. VHS Beta 79.95 MGM."*

The King and I, 1956. "Wonderful adaptation of the Rogers and Hammerstein's Broadway play based on the novel "Anna and the King of Siam" by Margaret Landon.... 19.95 FOX, BTV, RDG"*

King Rat, 1965. "Drama set in a WWII Japanese POW camp. Focuses on the effect of capitivity on the English, Australian and American prisoners. An American officer bribes his Japanese captors in order to live more comfortably than the rest. Based on James Clavell's novel. 59.95 VHS Beta, COL"*

The Letter, 1940. "When a man is shot and killed on a Malaysian plantation, the woman who committed the murder pleads self-defense. Her husband and his lawyer attempt to free her, but find more than they expected in this tightly-paced film moir. Based on the novel by W. Somerset Maugham. VHS Beta 19.95 FOX, MGM."*

Lord Jim, 1965. "A ship officer (O'Toole) commits an act of cowardice that results in his dismissal and disgrace, which leads him to the Far East in search of self-respect. Based on Joseph Conrad's novel. 19.95. VHS Beta, COL, TVC."*

Malaya, 1949. "Hokey adventure tale set in WWII that's based on a true story. James Stewart and Spencer Tracy are hired to smuggle a hige shipment of rubber out of Malaya to waiting U.S. ships without the Japanese finding out. AKA: East of the Rising Sun. 19.95. VHS: MGM"*

Thailand, Malaysia, Indonesia: Mini Dragons II, Complete Series (3 Videos), one hour on each country. May be purchased separately. Hawaiian Sunset Educational Videos, (Malaysia video, # HAM 1147, $100.00) 30085 Comercio Dept. 96, rancho Santa Margarita, CA 92688, Phone 1-800-858-0078. Middle school through adult. Videos address roles women play, impact of ethnic rivalries, foreign investments, and balance between protecting natural environments and keeping exports high.

Saint Jack, 1979, (Rated R) "The story of a small time hustler with big dreams working the pleasure palaces of late-night Singapore. Engrossing and pleasant. Based on Paul Theroux's novel. 69.95 VHS Beta, LIV, VES"*

South China Seas Video cassette, VC 915.9504 SOU (library catalog number)

Southeast Asia (Video cassette) 5 video cassette: sound, color. JVC video anthology of world music and dance. Publisher Video Tech: Cambridge, Ma., Distributed by Rounder Records n.d. ed. by Fujii Tomoaki, in collaboration with the National Museum of Ethnology (Osaka) Cassette 5. Washington County Public Library System.

*All annotations/descriptions taken from Videohounds Golden Movie Retriever

SONGS/MUSIC

Heat Wave, Linda Ronstadt, Greatest Hits, #1, ASX

In the Heat of the Jungle, Chris Isaak, Heart Shaped World, RPR.

Kayan Dance Sarawak, Casette distributed by Kuong Sung Enterprise, Bhd. Lot no 57781, Channel Road. P.O. Box 837, 96008 Sibu, Sarawak, Malaysia.

Mad Dogs and Englishmen, Noel Coward, from the album *Five from Los Vegas and New York.*

Malaysian Traditional Music: Kumpulan Muzik Sri Maharani, 1989, Cassette distributed by CBS (Malaysian) Records. 97 Jalan Jejska 9, Taman Malun, Batu Cheras, 55100 Kuala Lumpur, Malaysia.

On a Little Street in Singapore, Glenn Miller, Original Recording, #4. PRR, also Manhatten Transfer Anthology, Down in Birdland, RHI.

Sape: Orang Ulu Sarawak, Cassette distributed by Victor Production Enterprise, 55, Jalan Masjid, P.O. Box 515, 96100 Sarikal, Sarawak, Malaysia.

Traditional Music of Kelantan, 1938, Suara Emas Production. Cassette distributed by Sin Chong Sales & Service, Pt 80, Lot 232 Jalan Besar Rantau Panjang, 17200 Kelantan, Malaysia.

GLOSSARY

Bahasa Malaysia:	Official language of Malaysia.
Bidayuh:	Also known as Land Dayaks, they are a rice-growing tribe from the Kuching area of Sarawak, and the first to come under the influence of James Brooke, the White Rajah.
Bomah:	A traditional medicine man who is believed to possess special healing powers. He also performs religious rites in villages.
Bumiputra:	Literally, a "son of the soil." The term is used to describe native Malays, aborigines, and others who have originated in the area.
Durian:	A much loved spiky football sized and shaped fruit grown in Malaysia. The smell is so strong many public buildings and hotels will not allow durian on the premises.
Halal:	Food that is especially prepared especially for Muslims, i.e., no pork, etc.
Iban:	The majority native group in Sarawak, once the famed heahunters of Borneo. They live in communal longhouses along the rivers.
Kampung:	A small Malaysian village, usually a cluster of houses.
Keris or Kris:	A wavy bladed dagger which is sometimes believed to have magical powers.
Orang Asli:	The native aborginal tribes of peninsular Malaysia..
Parang:	A large machete type knife. Used by head-hunters in the old days.
Peranakan:	Straits born Malaysians of Chinese ancestry, who came to Malacca about 500 years ago. A unique Malay/Chinese cultural group.
Punan or Penan:	The only true nomadic people, many of whom still live in the jungle. They are the inventors and most skillful makers of the blowpipe.
Ramadan:	The fasting month for Muslims. No food or drink may be taken during daylight hours.
Rambutan:	A small hairy sweet red fruit indigenous to Malaysia.
Ringget:	Malaysian dollar. In July 1995 its value was 2.4 MR (Malaysian Ringgets) to $1.00.
Shadow Puppet Play:	Puppets made from buffalo hide are intricately cut out and painted. The puppets are used behind a white cloth. A light is placed behind the puppets and creates a flickering image for the audience. Classic Indian epics, The Mahabharata and The Ramayana are tradtionally performed to the accompaniment

	of a Malay band.
Silat:	The Malay art of self defense. Uses graceful disciplined movements like other martial arts.
Songket:	A woven silk brocade fabric shot through with either gold or silver threads.
Thaipusam:	A February Hindu festival held in honor of Lord Subramaniam. At the Batu Caves in Kuala Lumpur thousands of worshipers, in a trance like state climb 200 plus steps with weights attached to their bodies by hooks.
Tudung:	Scarf like headcovering used by Muslim women.

Aa

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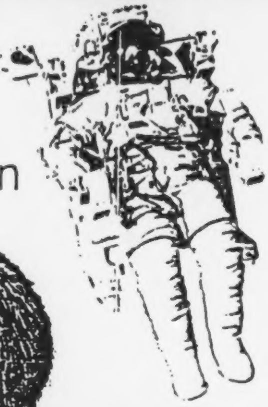

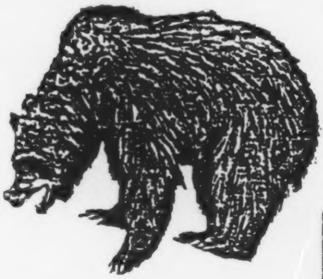

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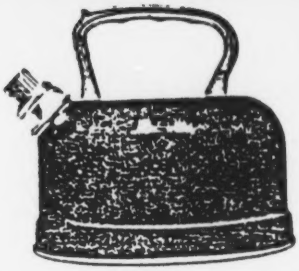

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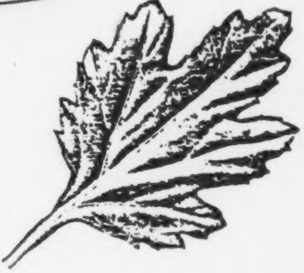

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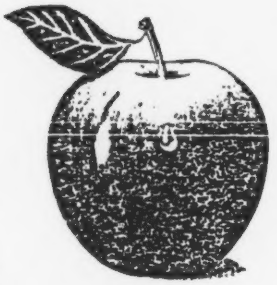

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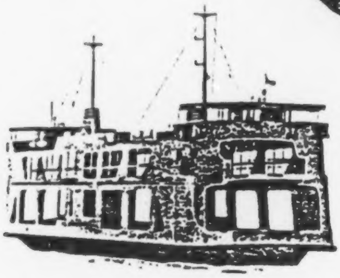

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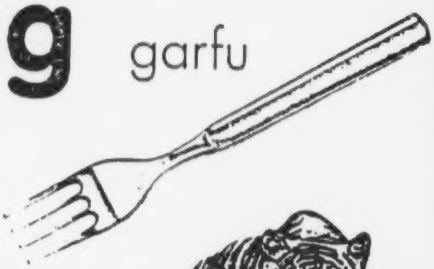

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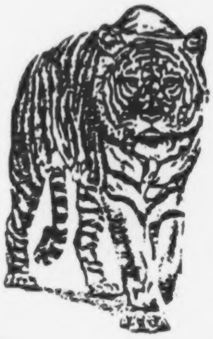

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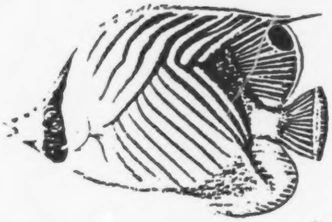

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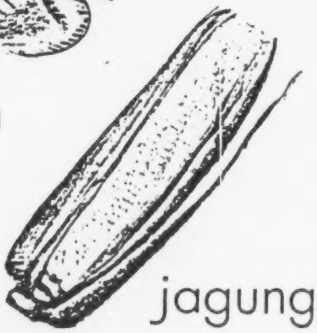

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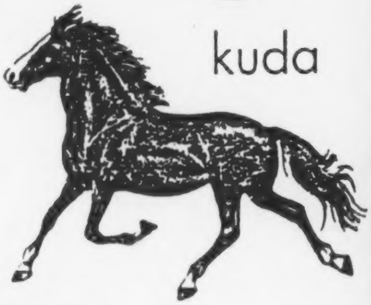

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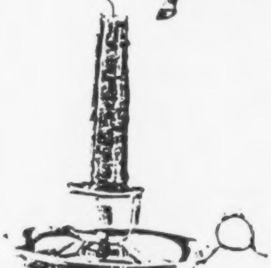

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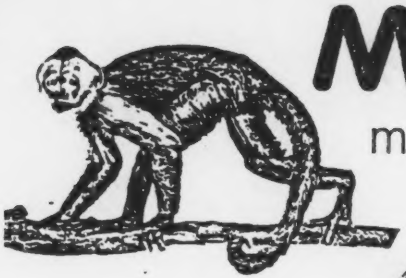

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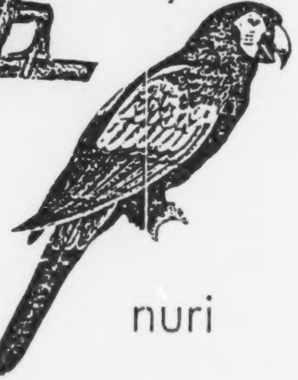

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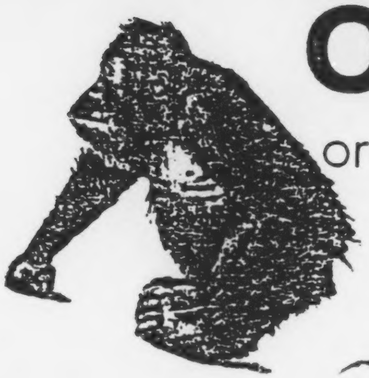

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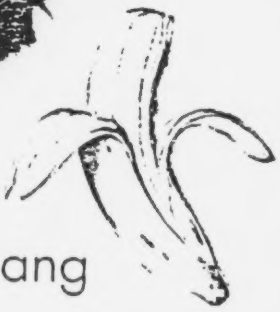

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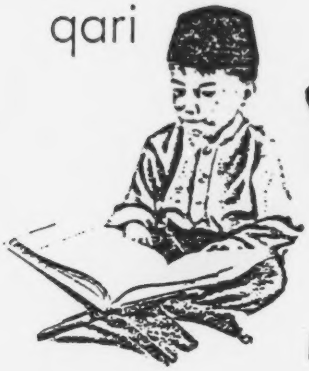

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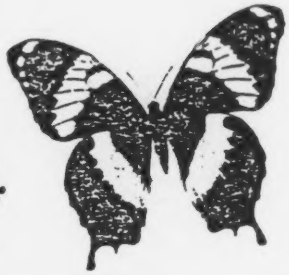

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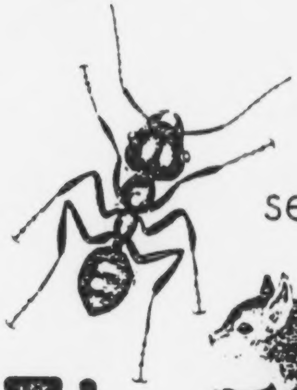

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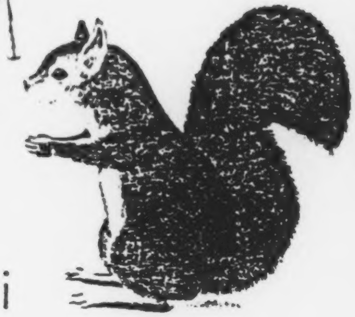

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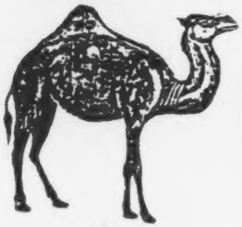

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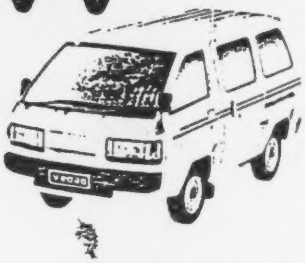

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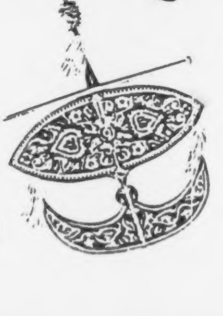

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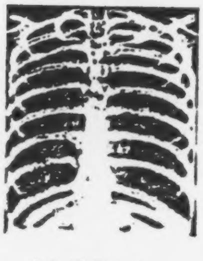

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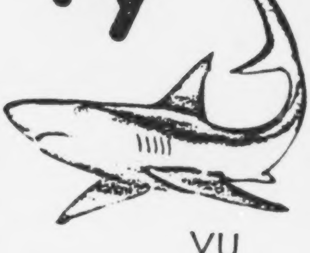

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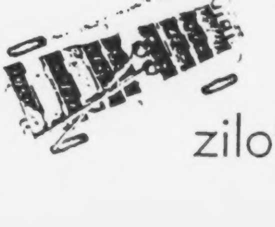

zilofon

We must do more for the Orang Asli

IF there is proof to the oft-repeated complaint that Malaysians have little interest in or knowledge of the Orang Asli, it can be found in the recent controversy surrounding Christian Vogt, a German anthropologist who spent a year studying the Batek community in Taman Negara.

Vogt, a scholar from Johann Goethe University in Frankfurt, is returning to Germany today. His research has been abruptly shortened by allegations that he had poisoned the minds of the Batek, prodded them into demanding their rights and blackened the image of Malaysia abroad.

In one news report, his name was linked to that of Bruno Manser's.

The brouhaha surrounding Vogt has brought to surface several unpalatable facts: that witch-hunts continue despite the enormous progress made in our society; that the paucity of research on indigenous communities has forced us to rely, quite dangerously, on simplistic and erroneous assumptions about the Orang Asli; and that the Batek will continue to receive scant public attention because of our tendency to focus on interfering outsiders instead of looking into the needs and concerns of our own people.

Let's be honest: how many of us reading news reports on Vogt over the last few weeks would have wondered even once about the Batek in the dense jungles of Pahang? Is it not possible for the Batek themselves to notice how deprived they are compared to other Malaysians around them?

Must they remain blissfully ignorant in their forested world with no claims to anything beyond?

Furthermore, should we punish Vogt for wanting to help the Batek? For isn't

Old Ways, New Trails

The recent controversy surrounding the stay of a German scholar with the Batek tribe merely reflects the difficulty we have in coming to grips with the problems of the Orang Asli, writes ROSE ISMAIL.

this a natural and necessary consequence of his work after living with the community for over a year?

According to his local sponsor, Professor Hood Salleh of Universiti Kebangsaan Malaysia, Vogt comes from an excellent university and is a fine scholar. He is meticulous about his research which focuses on the mythologies of the Batek community.

From the moment he began his work in April last year, Vogt was aware of the risks of getting too involved with the Batek.

In fact, all foreign researchers know the repercussions of doing so. Before they begin their research in Malaysia, they require permits from the Economic Planning Unit. The permit can be withdrawn or shortened if they fail to meet certain requirements such as going over the time limit allotted to them or meddling in the affairs of local communities.

During the period of their work, researchers are attached to a Government or semi-government institution and they also need Malaysians to sponsor them while they are in the country.

Hood says he has been the local sponsor to many foreign anthropologists but none have encountered the problems faced by Vogt. This doesn't mean that others have not developed sympathetic relationships with the people they have studied, he says.

Almost all anthropologists — local and foreign — inevitably develop a kinship with the Orang Asli that they meet and live with. A 1993 book compiled by Hood, Hassan Mat Nor and Kamaruddin M. Said titled *Orang Asli: An Appreciation*, describes in vivid and moving detail how researchers grow and change when they study the Orang Asli.

For foreign researchers, a major risk would be in speaking up. They know they may not be able to return after the period of research if they write or talk openly about the needs of the indigenous people.

"They want to come back, to meet with their 'families' and friends in the jungle so they refrain from doing anything that would take this privilege away from them," says one local researcher.

But this is not always easy. As one anthropologist said: "It sickens me whenever I come back to see the Orang Asli still being treated as lazy, dirty and indolent creatures. Nothing changes for these people even though they are forced to deal with so many changes around them."

Hood says local researchers feel the same way but "we work around the issue in a different way".

Perhaps, he adds, to avoid future problems in Taman Negara, the Wildlife Department should develop closer rapport with the Batek. The department should also work closely with the Jabatan Orang Asli in all matters affecting the Batek.

If nothing else, he says it would reduce incidences in which foreign researchers are made into martyrs or heroes.

Vogt, a German with a no-nonsense approach to things — a characteristic which is jarring to many Malaysians — tried in the course of his research to sort out problems facing the Batek people.

For instance, he wanted the Batek to be given the same opportunities as others to become forest guides. There is a roster for guides at the Taman Negara resort to ensure this but Vogt felt it could be adhered to more strictly.

He also wanted the Batek to receive compensation from the company managing the resort for a picture of a Batek boy used in its brochures and on T-shirts sold at the resort. The T-shirts are apparently quite popular and as a result of negotiations, the Batek now get RM2 while the company receives RM3 for every T-shirt sold.

JUNGLE DWELLERS ... The Batek community is likely to continue to receive scant public attention because of our tendency to focus on interfering outsiders instead of looking into the needs and concerns of our own people.

"Obviously, it isn't easy to have someone do this, to always interfere on behalf of the Batek when no one was doing this previously," says Hood.

Hood also found that many individuals in Taman Negara did not take to Vogt. They did not understand the value of his research but that was not the issue. Those dealing with him saw him as arrogant, intrusive and a thorn in their sides. Most of all, he did not play the game as he should have.

Perhaps, this was Vogt's undoing: he wasn't able to work around issues the way Malaysians and some others have. Said one foreign anthropologist: "We quickly learn that there is a Malay way of doing things. You can criticise but you buttress this with praise."

To add fuel to the fire, news reports quoting an individual called Professor Halim, supposedly an expert on the Batek, created more trouble for Vogt. Halim said he had known the Batek for 14 years and that they never spoke to him about human rights. However, when Vogt turned up, they began talking about this.

The implication is that the community needed a champion of sorts. If this is true, then experts like Halim have failed to recognise the needs of the Batek in all his years of living amongst them.

His comments "dropped the bomb", says Hood. Soon after, the researcher was asked to leave.

Hood says the Government has allowed Vogt to return later this year to attend a special Batek ceremony to complete his research but as all anthropologists know, attending the event is never enough. To understand the significance of it all, the anthropologist would have to live with the community and take note of all preparations leading up to the event and this can sometimes take months before it happens.

However, Vogt's loss is not his alone to bear; his loss is also our loss. For there are few Malaysians who understand the Orang Asli and fewer still who are willing to devote their lives to the study of such groups.

According to one sociologist, the number of Malaysians studying the Orang Asli has not increased. In UKM alone, she says, the number may be declining.

There is, she adds, little attraction or reward attached to the study of such communities so the would-be scholar finds urban anthropology more exciting and fulfilling.

Consequently, Orang Asli studies have slowed down considerably. As the sociologist points out: "If I compare the seminars I have attended on Orang Asli affairs in 1986 and last year, I would say that the issues are still the same. Nothing much has changed."

Hood, however, believes otherwise. It is slow, he says, but there is growing awareness of Orang Asli issues. He and his colleagues have organised several seminars and international conferences on indigenous peoples in the last 10 years and more people are talking and reading about this.

However, he says, the Vogt affair shows that much more has to be done.

New Straits Times

Kuala Lumpur, Malaysia

July 1995

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New Straits Times
July 1995
Kuala Lumpur, Malaysia

NGOs 'must stop impeding Sarawak's development'

TAJEM
... migration of people

MASING
... economic catalyst

JABU
... right to progress

By James Richie

KUCHING, Wed. — Sarawak's Dayak leaders have told non-governmental organisations (NGOs) and environmentalists who are opposed to the Bakun hydroelectric project to stop hindering progress in the State.

They also questioned the sincerity of the NGOs for doubting the Government's wisdom in going ahead with the RM15 billion project which is expected to bring about great socio-economic benefits to the State.

Deputy Chief Minister Tan Sri Alfred Jabu anak Numpang said the Dayaks of Sarawak have the right to progress and Bakun is the opportunity to liberate the isolated people of the upper Rajang from their current under-developed position.

"We condemn anyone who stands in the way of Bakun. As a Dayak I condemn the NGOs and environmentalists who want to stop the construction of roads into the interior and provision of jobs for people through the implementation of Bakun.

Jabu who is also Parti Pesaka Bumiputera Bersatu deputy president (PBB) said that the party was also supportive of the Bakun project and agreed with Prime Minister Datuk Seri Dr Mahathir Mohamad's statement that the project's "pros outweighed the cons".

He said that it was easy for the NGOs to pass comments on how the people of Sarawak should live because they (the NGOs) already had all the comforts in their homes.

"Please be sure that we also want the things that you have such as roads and development," Jabu said.

Parti Bansa Dayak Sarawak's vice-president Dr. James Jemut Masing who was involved in the implementation of the RM600 million Batang Ai dam in Sri Aman division, said Bakun will be the economic catalyst that will help uplift the standard of living of the Orang Ulu in the upper rajang.

"Bakun's spin off effect throughout the State will be tremendous and it will provide opportunities for all of us. To the NGOs who are not familiar with the socio-economic background of the people of Sarawak I suggest you learn about us."

President of the Dayak Bidayuh National Association (DBNA) Peter Minos said it was ironic that while no one was complaining about the bigger dams in the US, northern Italy, Canada and other countries, the NGOs were making a big issue about Bakun.

"Every country is entitled to maximise the benefits from its water resources and so do we in Malaysia. Dams are simply a part of economic progress and part of achieving modernisation for all our people."

Former Sarawak Deputy Chief Minister Datuk Daniel Tajem anak Miri said Bakun will hopefully stem the migration of Dayaks who have left Sarawak in search of jobs.

"Bakun will mean more industrial development in the State. If the project means migration of our people from the rural areas to the urban areas to enable them to get jobs, then it is good."

Tajem, PBDS's deputy president who has been appointed as Malaysia's High Commissioner to New Zealand, said that thousands of Dayaks have left the State to seek jobs including in the off-shore sector in Brunei, Singapore, Peninsular Malaysia and as far as Seubi Arabia and the Gulf of Mexico.

President of the Orang Ulu National Association (Ouna) Senator Ding Seling said the question of not implementating Bakun should not arise because this is a long-overdue proponent of progress the Orang Ulu have been waiting for.

The Kenyah Senator who pointed out that there are close to 100,000 Orang Ulu in Sarawak, said that the issue that needs to be addressed was the equitable distribution of the wealth that will be generated from Bakun.

Belaga is expected to experience economic boom with the development.

Between 7,000 to 8,000 Orang Ulu from the upper Rajang region who are predominantly subsistence farmers and timber workers will be resettled within the Nanga Koyan-Sungei Penyuan area in upper Belaga.

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Uncertain future for Belaga folk

More than 8,000 natives in Sarawak will be displaced by the RM15 billion Bakun hydroelectric project. JAMES RITCHIE flew to Belaga and talked to some of the affected communities about their hopes and fears.

LONG GENG (pronounced Long Girng) is home to some 1,000 Kenyah-Badeng. Together with 14 other longhouse communities in the upper reaches of Sungai Rejang, Long Geng will be submerged when the RM15 billion Bakun hydroelectric project gets under way.

More than 8,000 people, comprising mainly Kenyah, Kayan, Lahanan, Penan and Ukit, will be directly affected.

After years of wandering, the Kenyah settled at the confluence of the Geng-Keluan rivers where they have been living since 1951 under the leadership of Uloi Lian. His son, Penghulu Nyurang, is now the chief.

Shifting cultivation is a way of life for these natives. If one drives along the timber track, padi can be seen thriving on patches of burnt forest.

Their income is supplemented by hunting, fishing or collecting jungle produce which is sold in Belaga, about 40km downstream from the proposed Bakun dam.

Life in the *ulu* (upstream) is slow but with the advent of the Bakun project, the landscape and the natives' lifestyle are expected to change dramatically.

Penghulu Nyurang is uncertain what to do. "We know our homes are going to be flooded but we don't know what steps to take," he said.

Further upstream is Long Lawen — a hilly site almost 909 metres above sea level — which will not be sumberged by the dam waters.

Penghulu Nyurang's son-in-law, Okang Lipun, established a new village there in 1992 with James Lawai, who later became the community leader.

"Long Lawen was a favourite resting place of the Penan and our people in the old days. We hope the Government will help us. For example, we could do with the Flying Doctor Service (FDS)," said James.

Other longhouse communities which will be inundated have also started surveying the site for resettlement.

In the upper Balui river, Long Ayak Security and Welfare Committee chairman Tedung Meng, 50, fears for his community of 300 Ukit and Penan people. He thinks they may be the biggest losers when the Bakun dam is established.

"Unlike the Kayan, we do not have much land. We are a migratory people and have been on the move for many decades. We have not cultivated a lot of land.

"I hope our people will be fairly compensated. There must be job opportunities and at least two hectares for each family for cultivation.

"A lot of promises were made by the logging company which moved in some years ago, but until now, we have been unable to get jobs," he added.

To allay the anxieties of the affected communities, it is understood that a Sarawak Administrative Officer will be appointed soon in Belaga.

In Belaga itself, there are a few longhouses where non-governmental organisations (NGOs) have established themselves. The NGOs have even set up bases in the upper reaches of Sungai Rejang, namely Long Geng, Long Bulan and Long Jawi.

Long Geng's Penghulu Nyurang said while the people had accepted the fact that the project would be implemented, they felt that there had been insufficient discussions with the authorities.

"Our last dialogue with the authorities was held last year. We are worried because there are many unanswered questions.

"For example, will any more express boats run up the Belaga River? Can we retreat into the jungle and set up new longhouses? We need to know all these before we can prepare for the changes that will be taking place."

The authorities, including the Land and Survey Department, officers from the Belaga District Office and representatives from Ekran, have made periodic visits to the Balui area but not to Long Geng.

Since the formation of the Bakun Development Committee (BDC) in March last year, several organisations like the "Maran Uma" (comprising headmen and community leaders) and the 10-year-old "Pang Doh" (Orang Ulu women's institute) have shown interest in the Bakun issue. Another interested organisation is the Bakun Region Peoples Committee (BRPC).

According to some villagers, they may have to start leaving their longhouses by June 1997. They have left the decisions on land, compensation and resettlement to the BDC.

Many believe that a governmental body will be formed to regulate the resettlement payments. They have also requested that they be given the choice of resettling within the Sungai Koyan-Sungai Penyuan vicinity in upper Belaga, about 48km north of the Bakun dam. Some have expressed their wish to continue with their traditional lifestyle.

In the upper Balui, the residents expressed the same sentiments. Lating Avun, 53, the "Tua Kampung" (headman) of Bato Kalo, said: "We are used to a traditional lifestyle of hunting and fishing. Given a choice, we would like to move to higher ground."

There are at least 800 hectares of native customary land in Bato Kalo.

At Bato Keling, Penghulu Laing Wan, in his 60s, and his son, Huvet Laing, 29, said at least four communities in the upper reaches are considering moving to the Dataran Jawan (Apo Jawan) plateau which is a day's journey from their longhouse.

"It's quite simple. The old people don't want Bakun while the young people don't mind moving to the new settlement. It's not that we don't want to work in the oil palm estates, but we are so used to our way of life."

The 300-strong Ukit community at Long Ayak has decided to ask for land as compensation.

Said Village Security and Welfare Committee chairman Tedung Meng: "If we are put together with the other communities, we will lose out.

"We do not have education and our numbers are small. However, we feel at ease with the Penans. It would be ideal to move to Lusong Laku and stay with the Penans. But I doubt they will have us..."

APPREHENSIVE: Residents of Long Geng will have to make way for the dam project

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Unsolved issue of uprooted natives

Socio-economists say the communities affected by the RM15 billion Bakun hydroelectric project will experience stress. To help them cope with change, experts say there is a dire need for a comprehensive resettlement programme. PANG HIN YUE reports.

PANDEMONIUM nearly broke out on June 22 outside the plush Shangri-la Hotel's *Sarawak Room* in Kuala Lumpur. While the shareholders of Pacific Chemicals Bhd were savouring the food served after its 26th annual general meeting, a demonstration was taking place outside the ballroom.

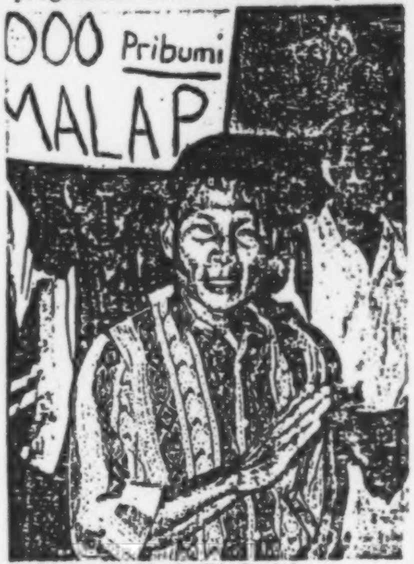
The hotel's security personnel had been busy keeping the crowd — some in slippers — from entering. In fact, they had reversed the direction of the escalator, causing some of the local housewives and their children who came to give their support to tumble.

Undeterred, the demonstrators — representing 26 non-Governmental organisations including Aliran, All Women Action Society (Awam) and Suara Rakyat Malaysia (Suaram) — continued their vigil even as the police guarded the chained doors and friendly Special Branch officers mingled with the Press.

Calling themselves *Masyarakat Penyayang Malaysia* (Malaysia Caring Society), the demonstrators had only wanted to submit a memorandum to Pacific Chemicals urging the timber company to assume its role in a "responsible and honest way".

The company, listed on the main board of the Kuala Lumpur Stock Exchange, has been given the exclusive contract by its sister company, Ekran Bhd (the developer of the RM15 billion Bakun hydroelectric project), to clear 17,750ha of forest to make way for the reservoir.

The money which Pacific Chemicals stands to gain will be in addition to its earnings through its acquisition of Usama Industries Sdn Bhd, which has timber concession spanning 143,789ha in Sarawak.



GARA: Ancestral land will be flooded

Tan Sri Ting Pek Khing is the executive chairman for both Ekran and Pacific Chemicals. He is the second largest shareholder in Pacific Chemicals, after Majaharta Sdn Bhd, which in turn is controlled by two brothers, namely Mahmud Abu Bekir Taib and Sulaiman Abdul Rahman Abdul Taib. Both are sons of the Sarawak Chief Minister.

Among those who were outside the hotel's ball room was Gara Jalong, an Orang Ulu farmer from Belaga. His village, Long Gang, is among the 15 communities which will be submerged by the Bakun reservoir.

Amidst the placards demanding Pacific Chemicals to stop logging and be accountable, Gara pleaded: *"Saya bukan anti-development. Saya mahu keadilan."* ("I am not anti-development. I only want justice.")

He continued: "I am here because my ancestral land will be flooded and we have not been told of the options before us."

Gara did not get the chance to meet the shareholders of Pacific Chemicals to present his community's case as they had slipped off quietly using another exit. The Press, however, did manage to catch up with Ting later at his office in Wisma Amoda.

Gara's predicament is understandable.

While the brouhaha surrounding the EIA Bakun has somewhat dissipated with the public finally gaining some access to the first of the four-part Bakun EIAs, little information has been made available on its socio-economic impact.

Over 8,000 natives will be affected by the project, yet the question on how to resettle them remains unanswered.

They include the 15 communities in the upstream and downstream of the proposed reservoir site as well as villagers within the vicinity of the transmission line and the access road linking Bintulu-Tubau-Bakun.

While it has been acknowledged that the project would inevitably lead to a permanent loss of biodiversity which cannot be mitigated, human survival as well as the avenues to cope with changes have yet to be made known to the communities.

In uprooting the communities to a new environment, various considerations must be included, say socio-economists. This is because all of them will undergo stress.

Some, say the socio-economists, will be able to adapt; others won't.

It has been envisaged that the resettlement areas must not only be provided with health facilities, but also with schools and centres of administration, development and childcare.

To lessen the stress and trauma of being displaced, such amenities must be in place before the resettlement programme starts.

The impact from the timing and the process used for resettling the communities — from shifting cultivation to permanent agriculture, and from a subsistence-based economy to a cash-based economy — must also be taken into account.

"The long-term socio-economic impact must be seriously looked into. This is a question of trade-offs. If we are to have the dam, then we must also take steps to ensure the communities displaced by it are adequately compensated in terms of land ownership and job opportunities," says a consultant.

Experts note that it is of great urgency that the Sarawak Government conduct a comprehensive socio-economic impact assessment and to implement a public involvement programme together with Ekran Bhd, the developer.

An outstanding issue is the need to not only manage and mitigate the impact of the project on the displaced people but also to extend them to the larger population outside the direct area of construction of the dam, highway and transmission system.

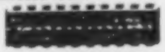
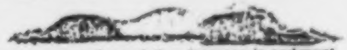
It has been suggested that a policy for the resettlement of the communities be established. They include the long-term sustainability of new resettlement areas while maintaining the health, economy and the cultural uniqueness of each of the affected ethnic groups.

But Ting says it is up to the Sarawak Government to look into the welfare of the communities.

"Ekran is merely carrying out the Government's instruction, that is, to build the Bakun dam. If the people have objections to it, they should go to the Government and not to Ekran.

"I do not see what is wrong about the project, considering I have at least 400 Dayaks (natives) working for me. Moreover, Ekran has already invested RM100 million in the project. We cannot wait any more."

Bakun project

Activity	Potential Impacts	Mitigative measures
1. Bintulu-Tubau-Bakun access road 	change in land use, soil erosion, landslides, damage to vegetation, migration,safety hazards 	turf exposed areas, proper drainage, sediment traps, avoid steep terrains
2. site clearing/biomass removal in reservoir area	displacement of population, increase in sediment loads, deterioration of water quality, increase in temperature from loss of biomass, loss of fish resources	resettlement programme, rescue rare species, reforestration in denuded areas, proper wastes facilities
3. dam construction	river siltation, deterioration of air quality from dust, noise from blasting	minimise soil erosion, long-term water quality monitoring
4. reservoir flooding	navigation problem during dry season, salinity intrusion, deterioration of water quality, drop in groundwater, displacement of wildlife,loss of aquatic habitat, loss of geological heritage	biomass clearing within reservoir are to improve dissolved oxygen level in water, wildlife conservation programme, slope rehabilitation, earthquake-proof dam
5. dam operation	water for the first 3-7 years operation: increase in acidity, ammonia concentration and depletion of oxygen; loss of fish; villagers suffer malnutrition, diseases and stress; job opportunities	remove biomass, logging with least-impact management, rehabilitation of lake-side vegetation, allow resettled natives to continue hunting and fishing, provision for housing, health and educational needs
6. on-land power transmission	loss of cropland, river siltation, wildlife isolation, socio-economic changes	allow farmers to replant, slope protection, transmission line to avoid wildlife sanctuaries, job opportunities for locals
7. sub-marine power transmission	hazards from shark bites, mechanical stress from current, damage from anchors, deterioration of marine quality	avoid high current areas, deep burial, avoid eco-sensitive areas,cables designed with input from marine biologists.

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New Straits Times, July 1995, Kuala Lumpur, Y

Crucial mitigative measures for project

THE construction of the Bakun dam must be designed to withstand earthquakes. And the threshold limit, say experts, must be a magnitude of no less than six on the Richter scale. This is in view of the presence of a major fault close to the dam.

Geological analysis shows that the dam site and adjacent areas are made of sandstone and shale. About 20 earthquakes of more than four on the Richter scale have occurred since 1966. The latest incident was in February last year, near the Bintulu-Kapit-Sibu area.

There are also potential impacts from dam filling which is expected to take between nine and 12 months to complete at the rate of 150 metres per second.

However, if it commences during dry seasons, water levels downstream will be low, creating complications. They include navigation problems, salinity intrusion, lowering of groundwater table and deterioration of water quality.

To address them, environmental experts propose periodic releases of normal flows and clearing of vegetation within the reservoir basin to improve dissolved oxygen level.

That aside, caution has to be taken when carrying out future logging and the construction of the dam so as not to encroach into the areas where villagers tap for groundwater.

Otherwise, they will face a water shortage. If the water resource is not protected, sanitation may worsen, leading to diseases as the Balui River is already too muddy for household uses.

To prevent such outbreaks — particularly at the peak of the Bakun construction where an estimated 15,000 workers are to be recruited — water supply to the camps and resettlement longhouses should be treated and proper sanitation facilities provided.

Health experts have also noted that anaemia cases are also likely to increase due to a change in land use. With the advent of the project, existing fertile rice fields will be flooded and resettled longhouse people will have little land for planting their traditional food. All these will lead to dietary changes.

Diminished jungle resources and a decline in fish supply are anticipated.

In the light of such possibility, it has been proposed that a district level hospital be set up at Belaga/Bakun area to provide public health services.

Concern has also been raised over an influx of male foreign workers into the area as they may bring in diseases, including those which are sexually transmitted.

Environmental consultants note that severe soil erosion is expected at every stage of the project, from the construction of the access road to the transmission towers.

It has been noted that the catchment area of the proposed dam contains some of the most rugged and steepest terrain in Sarawak. It is therefore naturally prone to high rates of soil erosion. Logging activities which have been taking place since 1982 have aggravated the situation and they are the major cause of the heavily-silted Balui River and its tributaries.

With the move to clear biomass for the impoundment of the dam, it increases the probability of more severe sediment problems.

To minimise soil erosion during site clearing, experts say harvesting of timber without logging tracks be carried out for steeper slopes, including the use of helicopter.

Site clearing should be planned based on slope classification.

In reducing soil erosion in a hilly areas, a flat construction of transmission towers is discouraged. Instead, the developer is to build uneven leg lengths for the towers to match the terrain and to mimimise earthworks at each site.

Consultants also recommend that the removal of biomass be undertaken in a strictly controlled manner and explore the possibility of carrying out a woodchip operation.

In an ideal scenario, they say the removal of commercial timber from the dam area should be followed by burning of all remaining biomass a year prior to flooding with no further logging in the catchment area.

The residual biomass has to be burnt to reduce the time for decomposition. If it is left to degrade in submerged water, it will affect the water quality of the dam. Oxygen depletion in the water (from biomass decomposition) can trigger off chemical reactions which result in the generation of toxins. This in turn, will reduce the supply of fish, the staple diet of of the local communities there.

The large-scale clearing of land totalling some 69,000 hectares over the next five years, will not only exact an impact on the well-being of the local communities but also on the wildlife. For instance, the proposed transmission line passes through or is in the vicinity of four totally protected areas, namely Semengoh Forest Reserve, Gunung Gading national Park, Samunsam Wildlife Sanctuary and Tanjung Datu National Park.

To ensure the survival of proboscis monkeys, Bornean gibbon, slow loris and hornbills, it has been recommended that the transmission line be rerouted to avoid Samunsam Wildlife Sanctuary and ensuring minimum cutting of forest along the corridor.

Studies on the high-voltage transmission line and the effects of its electromagnetic fields on human safety and health should also be carried out.

They are important factors to be be considered in the design and implementation of the systems.

The proposed transmission line will have impacts owing to the following factors: its proximity to Sibu and Bintulu airports (which can pose a hazard to aircraft), its intersection with existing high voltage transmission lines and several road crossings, and its passage through a large number of existing settlements.

The laying of the submarine cable in the South China Sea will also have an impact as it will pass through five existing telecommunication cables, including those linking Singapore, Brunei and the Philippines.

The cable is likely to be in trenches and buried under the seabed. It is to counter problems like shark bites, criss-crossing of vessels and anchors of large ships. In addition, the cable will experience mechanical stress from strong currents along the route.

While acknowledging that the residual impacts from population resettlement, wildlife displacement and permanent losses of natural habitat will be inevitable, there are economists who feel these are trade-offs which Malaysia can stand to gain.

These losses can be traded-off by the direct gains of renewable, efficient and less polluting source of energy, they say.

There are also spinoffs in terms of job opportunities in the downstream development.

Economic returns from the project, however, can only be guaranteed if the mitigative measures as outlined in the EIAs are followed strictly, say environmentalists.

This calls for environmental auditing and monitoring, starting from the time the project commences.

Facts that figure

1. THE RM15 billion Bakun hydroelectric project involves five major activities and they are slated for full operation by the year 2002. They are:

- the construction of a 125km Bintulu-Tubau-Bakun access road and feeder roads;
- the development of the dam, involving the resettlement of affected communities, site clearing, biomass removal, installation of power generation and transmission equipment;
- the installation of High Voltage Alternating Current (HVAC) transmission line from Bakun to Bintulu, and High Voltage Direct Current (HVDC) transmission line from Bakun to Tanjung Datu;
- the installation of HVDC transmission line across the South China Sea from Tanjung Datu in Sarawak to Tanjung Sedili, Johor; and
- the installation of HVDC transmission line connecting the submarine line from Tanjung Sedili to Semenyih in Selangor.

2. **Location:** On the Balui River, 37km upstream of Belaga in the Seventh Division of Sarawak

3. **Dam Catchment Area:** 15,000 square kilometres (of which 10,800 square kilometres is primary forest)

4. **Streamflow:** $45 \times 10^{9} m^{3}$ annual volume

5. **Reservoir:** Maximum level — 232.6 metres

6. **Main Dam:** Concrete face rockfill, maximum height: 205m, length of crest: 740m; earthcore rockfill, maximum height: 205m, length of crest: 920m

7. **Transmission System:** 675km High Voltage Direct Current (HVDC) overhead lines in Sarawak, three 650km submarine cables of 500 megawatts capacity, each landing at Tanjung Sedili, Johor; 325km long HVDC overhead lines to Kuala Lumpur

8. **Hydropower Output:** Maximum daily generating capacity — 2,400 megawatts

9. **Communities affected:** 8,565 natives comprising mainly Kayan, Kenyah, Lahanan, Penan and Ukit ethnic groups.

10. **Resources affected:** Total biomass within the dam area — 28 million tonnes, industrial stemwood — one million tonnes, chipwood — 15 million tonnes and total biomass residue — 16 million tonnes.

New Straits Times
July 1995
Kuala Lumpur, Malaysia

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MALAYSIAN ADVENTURE:

The Cultural Diversity of Malaysia

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Malaysian Adventure

Goal:

To develop better student understanding of Malaysian culture with all its diversity. To use Malaysia as a model or case study for teaching a unit on Southeast Asia as part of global studies or world history in high school.

Objectives:

1. Students will examine primary sources, realia and fact sheets to experience the cultural diversity in Malaysia.

2. Students will understand how Malyasian society has been shaped by its geography, history, religion and ethnic diversity.

3. Students will examine contemporary society to see the tensions between traditional values and modernization.

Procedures:

1. Students will visit culture stations corresponding to the several cities the Fulbright group visited in Malaysia. At these stations, students will respond to the information and artifacts provided. They will write their reactions to the materials focusing on the aspects of culture that are reflected at each station. From the materials they will speculate as to the values in the culture. Reactions to each station will be kept in a portfolio.

2 Students will correspond with students from Sekolah Menengah Kepong Baru (secondary school) as pen pals and eventually through telecommunications.

3. Students will view and respond to slides of Malaysia. During the viewing students will attempt to determine the region and aspect of Malaysian culture being portrayed.

4. Using materials from each station, students will create a calendar of Malaysia which reflects their understanding of Malaysian culture, geography, history, economics and politics. This will be used for a final evaluation of the unit.

Station 1: Orientation for Malaysian Adventure

Overview of Malaysian geography and political structure.

Fact Sheet -

1. Geography

- Geography has made the area of Malaysia the juncture of all races.
- It is a crossroads - trade has gone on for 3000 years.
- Tremendous migration to this region from the huge land mass of Asia.
- Unlike many civilizations, Malaysia did not have a huge river system around which a great civilization formed.
- Relied on its position in Straits of Malacca and South China Sea and developed trade.
- Malaysia is made up of peninsular Malaysia (West) and insular Malaysia (East) which is on the island of Borneo Sarawak and Sabat make up East Malaysia. Borneo is the 6th largest island in the world. Peninsular Malaysia is about the size of Florida and all of Malaysia is about the size of Arkansas. East Malaysia is about a 400 mile trip across the South China Sea from West Malaysia.
- Malaysia is carved out of a jungle or tropical rainforest. It was difficult to settle because of this feature. Anti-malarial research was important to the development of Malaysia because many people died from malaria.
- Malaysia has a tropical climate. It is located in South East Asia and is about 7° north of the equator and 100° E to 120° E longitude.

1. Political Structure

- 1963 - The independent country of Malaysia was formed.
- Malaysia is a consitutional monarchy.
- It is made up of 14 states, 9 of which have their own Sultans as the head of the state. The king of Malaysia is selected from one of these 9 sultans every five years. The nine sultans elect a king who is the Head of State of Malaysia.
- Yang Di Pertuan Agong is the current king. The king also heads the military.
- The head of government is Prime Minister Mahathir who is the fourth prime minister of Malaysia. He runs the government.
- Malaysia's population is 19,000,000 people.
- National Front is the major party. It is dominated by the Malays.
- House of Representatives is elected by the people.
- Senate - Two senators are nominated by each state legislature and the king also nominates some senators.
- There is universal suffrage in Malaysia.

Resources at the Station #1

1. Map of Malaysia.
2. Outline maps of Malaysia for students to label cities and regions that are part of the Malaysian Adventure.
3. New Straits Times newspaper.
4. Books that provide overview of Malaysia.
5. Atlas.

Station 2 - Kuala Lumpur (KL)

Introduction to Malaysian education, religions of Malaysia, ethnic groups in Malaysia and the capital of Malysia.

Fact Sheet

1. Education

- Malaysian education is centralized with all decisions being made by the federal government. Individual schools have to follow a very rigid curriculum. All education is the same throughout Malaysia.
- Malaysia has free not cumpulsory education.
- A college degree is not necessary in order to teach.
- The federal Ministry of Education prepares exams that all students must take at various stages of their academic career.
- The language of instruction is Bahasa Melayu.
- Students also receive English language instruction.
- There are also Chinese and Tamil (India) schools where Chinese or Tamil is the language of instruction in addition to Bahasa Melayu. Many students use three different languages in school.
- There are schools on the rubber plantations. These are Tamil language schools. These schools had been very poor because they had been the responsibility of the plantation owner. Now they have been taken over by the govenment.
- There are quota systems for the three main ethnic groups to enter the university - 60% for Malays, 30% for Chinese and 10% for Indians.
- Each lesson has to show moral value.
- Most schools are on half sessions - half the students go in the morning and half in the afternoon.
- There is a shortage of teachers. There are 1.5 teachers to 50 students.
- These are 190 days of school. First term is December 1st to May and 2nd term is the end of May to the end of October.

2. Religion

- Islam is the state religion, but Malaysians have freedom of religion.
- The Malays, the largest ethnic group are Muslims; they make up 65% of the population.
- Each sultan is head of Islamic law in his state.
- All sultans and the king of Malaysia are Muslim.
- If a state does not have a sultan then the king is head of Islamic law in the state.
- If a non-Muslim marries a Muslim, the non-Muslim must convert to the Muslim religion.
- Buddhism and Hinduism are also major religions. Some Christianity is also practiced.

3. People of Malaysia

- 19 million people of Malaysia.
- Multi-ethnic society with several large groups represented.
- The mixture of people on peninsular Malaysia is different from that of insular Malysia.
- Bumiputra - "people of the land" are the indigenous people. They include the Malays who are Muslim and the aboriginal people of Sarawak and Sabat who are not Muslim.
- Malays make up 65% of the population, the Chinese 35% and the Indians, 10%.
- The Bidayuh, Iban, Penan, Orang Ulu, Melanu are the major ethnic groups found in Sarawak and Sabat. There are about 34 different ethnic groups in these two states.
- Each ethnic group in Malaysia has its own style of dress.

4. Indians and Hinduism in Malaysia

- Earliest Indian influence came in the fourth century. The ideas of Hinduism and Buddhism spread to Malaysia.
- Hindu ideas went on until Islam came in the 15th century.
- Indian people themselves came in the 19th century The Malays were farmers living in Kampungs and would not work on rubber plantations. The British brought in people from Southern India (Tamils) to work as indentured servants.
- Life on the plantation was isolated, many developed Malaria.
- Education at the plantation schools was of a poor quality because it was provided by the plantation owner.
- Indians were isloated thus they had to make the biggest jump to join the Malaysian main stream.
- Indians make up about 10% of the population.
- Indians have the highest infant mortality, lowest literacy, lowest incomes, shortest life spans, highest incidence of alcoholism and wife and child abuse.
- Most Indians live in rural areas.
- There is an animosity between rural and urban Indians thus it is hard to create a sense of an Indian community.
- Find solace in their belief system.
- Hindu temple is more than a place of worship - it is the only reality that a Hindu can hold onto in Malaysia.
- Hinduism is a spectrum of beliefs.
- It has no hierarchy of priests and is not doctrine based.
- Hindus define Hinduism differently according to their own personal beliefs.
- There is a triumverate of god - Siva is the destroyer, Brahma is the creator (dominate) and Vishna is the preserver - what is created needs to be preserved.
- There are so many icons because people could not read nor write - so many images of god were created to help people understand - in this way Hinduism is monotheistic not polytheistic.

5. Foods in Malaysia
   - The major ethnic groups have different foods and eating styles.
   - The Malays are Muslim and do not eat pork nor do they drink alcoholic beverages.
   - Many do not frequent Chinese restaurants which serve both.
   - Beef, chicken or mutton satay is a favorite Malay food - This is marinated skewered meat which is barbecued and served with peanut sauce. Delicious.
   - Roti Canai - is similar to a pancake and another favorite.
   - Rendang is a beef curry made with many spices and coconut milk. It is served with rice.
   - Curries are a Malay favorite - very spicy.
   - Hawker food - these are stalls where a variety of foods are prepared and sold - ranging from Chinese to Indian and Malay foods - reminds one of a huge food court at a mall.
   - Banana leaf specialties - many Indians are vegetarian. Food is served on banana leaves - no plates or cutlery is necessary - you use your hands and throw away the leaf when done. Indians do not eat beef.
   - Indian food often includes: choppoti, a flat bread or pancake served with various curry dishes. Again the right hand is used to eat these.
   - The Malays also eat with their right hand, the left hand is kept on the lap and not shown. A cleansing ritual for the right hand precedes the meal and is also used at the end of the meal.
   - The Chinese use chop sticks to eat most parts of the animal - the feet of the chicken are a delicacy. There are also many types of noodles, rice, seafood and vegetables. The Chinese do not have prohibitions on the food they can eat.
   - Tea is a favorite drink with all three groups.

5. KL - The Capital City
   - KL is a modern city filled with skyscrapers.
   - Also it is a city of centuries of shops and historic sites.
   - Each person walks around with his own portable cellular phone - phones ringing, honking horns and cars and busses are constant.
   - The railway station is a wonderful display of Islamic architecture.
   - The national museum with its wonderful display of the wedding customs of the three major ethnic groups is an example of traditional Malay architecture.
   - The national Mosque is situated on thirteen acres of lawns, pools and fountains. It's dome is in the shape of an 18 point star representing the thirteen states and the five Pillars of Islam.
   - KL is the home of the National Art Gallery, Batu Caves, Central Market, the Orchid Garden Bird Sanctuary, Chinatown, the University of Malaysia and , of course, the Hard Rock Cafe of Kuala Lumpur.

Resources at Station #2

1. Map of KL.
2. Books and post cards of places in KL.
3. Books on education.
4. Museum books.
5. Travel posters.
6. Samplings of spices, pictures of foods, fruits and vegetables indigenous to Malaysia, possible sampling of foods.
7. New Straits Times - newspaper
8. Yearbook from S.M. Kepong Baru secondary school.
9. Recipes and cookbooks of Malaysian cooking.
10. Examples, samples of the styles of dress of the various ethnic groups.

Station 3 - Melaka (Malacca)
Introduction to the history of Malaysia and the different groups that affected Malaysian culture.

Fact Sheet

1. Melaka (Malacca)

   - 15th century - Malaka is one of the busiest ports in the world - Venice is the other.
   - Chinese, Indians and Arabs come to this region for trade.
   - Arab traders controlled the spice trade in this region.
   - The kingdom of Malacca embraced the religions of Islam by the 15th century and took the ruler took the title of Sultan.
   - In 1400's Chinese traders came to Melaka, stayed and married Malay women. This early intermarriage created a group called the Babas (man) and Nonyas (woman) who consider themselves separate from other Chinese. They were a wealthy group which blended Chinese and Malay traditions.
   - 1511 - The Portuguese, led by Alfonso de Albuquerque, took over the Kingdom of Melaka. The last sultan fled.
   - This was the first European foothold in Asia.
   - The Dutch took over Melaka from the Portuguese in 1641.
   - 1824 - The British take Malaka and in 1890 they also take Penong, Singapore and the three areas become known as the Strait Settlements.
   - British were interested in pepper, tin and rubber plantations and the Chinese to work in the tin and building rairoads. Malaysia experienced tremendous growth from this point on.
   - In World War II (1941) the Japanese took over Malaysia. They stayed until 1945. The Japanese provided the impetus to get the British out.
   - Some Malaysians were inspired by Communists who were the first to resist the Japanese. Many Chinese became Communist and fought the Japanese. Some believed that the Malays sided with the Japanese. This caused ethnic tensions.
   - After World War II, the British came back; they needed the resources of Malaysia which were a big money maker for Malaysia.
   - Malays wanted their own country for themselves.
   - Britain agreed to independence only if the three major ethnic groups could prove they could live in harmony.
   - August 31, 1957 - Federation of Malaysia formed.
   - Ethnic tensions between the Malays and Chinese surfaced.
   - 1963 - Malaysia formed with Singapore as a state, the large Chinese population in Singapore became an issue. 1965 - Singapore left Malaysia and became an independent state.
   - National Front - major party in Malaysia - Dominated by Malays.
   - Malays need to be appeased and need to hold on to the belief that they are the original owners of Malaysia.
   - Malay influence is maintained by quotes in business, education, etc.

Resources at Station 3

1. Pictures and post cards of Melaka.
2. Books on Melaka and Malaysian history.
3. Portuguese music.
4. Baba and Nonya museum artifacts.

Station 4: Terengganu
Introduction to the east coast of Malaysian. A view of the Malay Kampung or village and the impact of modernization on Malaysia.

Fact Sheet

1. Terengganu

   - Terengganu had been the poorest state until oil was found.
   - The west coast is more developed than the east coast of peninsular Malaysia.
   - Fishing is an important coastal occupation.
   - The lovely beaches have encouraged increased tourism in Malaysia.
   - Major port; has gas and oil reserves.

2. Kampung - Malay Village

   - Modernization has greatly changed the lives of people in Malaysia.
   - Family had always been the primary dissiminator of culture, modernization has limited the role of family and increased the role of the market in disseminating culture.
   - Modernization has created a mass culture, it is no longer elitist, but is down to the level of the masses.
   - Mass culture feels the impact of globalization.
   - Folk tales of Malaysia were once told now mass culture that is global is experienced - i.e. Sesame Street.
   - Marriage an important ceremony.
   - Marriages are still arranged among the Malays.
   - Astrology is used in arranging a wedding date.
   - Malays most affected by housing changes - most had been peasants living in a common area called the Kampung.
   - Now they have moved to urban areas - occupying air space is the in thing - desire for a condo at a high level.
   - Food and food intake are part of the cultural definition of a group.
   - Food staple is rice (nasi) and it is eaten several times a day.
   - More meat is consumed now as Malays become wealthier.
   - Traditionally, rice paddy is considered sacred - women bave the power of the paddy, this was power of the food.
   - With movement to urban areas, Malay women have lost the power of the paddy. This created a great sense of disempowerment.
   - High rate of divorce among Malays - particularly men against women, men are allowed to have four wives.

Reources at Station #4

1. Malaysian book of beaches.
2. Pictures and post cards of Kampung.
3. The series of Lat cartoons depicting the Kampung and modernization of Malaysia.

Station #5: Kelantan - Kota Bharu

Introduction to Islam. Exposure to the traditional; arts and games of the Malay people. Kota Bharu as an example of an Islamic city.

Fact Sheet

1. Kota Bharu, Kelantan

   - In the northeast corner of Malaysia Kelantan is the most Islamic of the states of Malayasia. The Islamic party has political control in Kelantan.
   - The Malay traditions of shadow puppets, kite flying, top spinning, batik drawing, silver jewelry making, self defense, joget dancing and drum playing.
   - Most people in Kelantan are Malay.

2. Islam

   - State religion of Malaysia.
   - Religion of the Malay people who make up about 65% of the population of Malaysia.
   - Based on the teachings of the Koran and the prophet Mohammed.
   - Five Pillars of Islam
     1. There is one God and Mohammed is his prophet.
     2. Pray five time a day.
     3. Alms giving - personal charity, business tax.
     4. Fast during holy month of Ramadan.
     5. Perform the pilgrimage (haj) to Mecca.

Resources at Station 5:

1. Samples of traditional activities.
2. Equipment for batik painting.
3. Pictures and postcards.
4. Travel posters.
5. Books on Islam and Islamic law.
6. Equipment for kite making.
7. Books on shadow puppets, puppets and stage.
8. Realia from the region of Kelantan.

Station #6: Penang

Introduction to Chinese traditions in Malaysia. A view of the island region of Penang, a free port during British rule.

Fact Sheet

1. Peneng

   - Pearl of the Orient.
   - A major tourist area and a major trading port.
   - Island off the northwest coast of Malaysia.
   - Attractions include the Buddhist Snake Temple, the Butterfly garden, Nutmeg farms, rubber estates, beautiful beaches and the old city of Georgetown.

2. Chinese

   - Dominant group in Penang.
   - Early Chinese traders came to Malaysia in the 1400's for trade.
   - In the 19th century, Chinese labor came at the request of the English to work in tin mines and build roads and railroads. Most were from peasant stock in China; were starving and in need of employment.
   - The Chinese have dominated the economy of Malaysia.
   - The Chinese make up about 30% of Malaysian population.
   - There has been little integration between the Chinese and the Malays.
   - There is resentment among the Chinese over the quotas that limit Chinese business and educational participation.
   - Most Chinese are Buddhists, the second largest religious group in Malaysia.
   - Chinese names have the family name first, followed by a person's first name.
   - Chinese belief that the five elements that everyone needs in life are metal, wood, water, fire and earth.
   - Education is very important to the Chinese. The parents educate the first child who then is responsible for educating the siblings.
   - Education should develop the whole person.
   - Chinese art, painting, calligraphy and poetry are evident in Malaysian culture.
   - Bamboo is a plant necessary in all Chinese gardens.

Resources at Station 6

1. Maps of Penang.
2. Pictures of places of interest.
3. Books on Penang.
4. Realia of Chinese culture - clothing, dragons, funeral money.
5. Sampling of foods and recipes.
6. Examples of Chinese art, calligraphy.

Station #7: Kuching/Sarawak

Introduction to the culture of East Malaysia, Sarawak.

Fact Sheet

1. Kuching

   - Capital city of Sarawak.
   - Kuching means city of cats.
   - Sarawak museum is a treasure of aboriginal artifacts.
   - Pepper is an important product of Sarawak.
   - Pepper grows on a vine in a small area and produce a large yield and is a good supplemental income.

2. Sarawak

   - The Sarawak cultural village portrays the life styles of the main indigenous groups of Sarawak; Bidayuh, Iban, Penan, Orang Ulu and Melanau.
   - Many groups practiced animism until they were Christianized by missionaries.
   - Except for the Melanau, the groups were headhunters until the practice was outlawed.
   - These groups live deep in the tropical rainforest of Sarawak.
   - Most live in a long house with about 10 - 40 families living under one roof.
   - Sarawak has the Bako National Park which allows for a jungle hike and also a cruise through the rainforest.
   - There is evidence that considerable lumber has been harvested from the rainforest.
   - Sarawak has an abundance of wildlife and tropical trees.
   - The palm oil industry is important to Sarawak. There are groves of palm oil trees whose fruit is harvested and processed into palm oil. Supplies 2/3 of world's palm oil.
   - Beaded work, woven baskets, woven cloth and carvings out of ironwood are important crafts.
   - Iban people are the largest group in Sarawak.
   - Ibans live in a longhouse.
   - Aum is a meeting or discussion to discuss where the longhouse will be built.
   - Longhouse should face the river and should face the east - the rising of the sun. This area is the drying area so that things can dry quickly.
   - The Iban and Bidayuh people have a rich culture of folktales.

Resources at Station 7

1. Books of myths and legends of Malaysia.
2. Posters, pictures and postcards.
3. Artifacts from the Iban Longhouse.
4. Realia from Sarawak.
5. Pepper exhibit of cultivating, harvesting and products.
6. Information on the palm oil industry and uses for palm oil.
7. Diagram of the longhouse.

Station #8: Vision 2020

Introduction to Prime Minister Mahatherir's Vision 2020 - a projection for Malaysian economy as a basis for Vision 2020.

Fact Sheet

- Rubber industry has been an important part of the Malaysian economy.
- Many Indians from Southern India (Tamils) were brought in to work on the rubber plantations.
- The rubber tree was not indigenous to Malaysia - it came from Brazil.
- Rubber industry is subject to the fluctuations of the price of rubber.
- Palm oil is also a major industry - 2/3 of the world's palm oil supplied by Malaysia.
- Malaysia began with labor intensive industries.
- First Prime Minister was great for Malaysian economic development -
  He said "We will always be friendly to foreign capital."
- Considerable industrialization, but also considerable environmental destruction.
- Straits of Malacca are badly polluted.

2. Vision 2020

- Vision can be clouded by pollution.
- People and work ethic are important for Vision 2020.
- Malaysia has a severe labor shortage.
- Many people from neighboring countries come to Malaysia which causes problems.
- 53 different ethnic communities in Malaysia.
- Development of good infrastructure - created slowly and properly.
- Emphasis on learning - use of English language and development of life-long skills.
- Some cynicism among the young.
- 22% to 24% of budget money is for education.
- 60% of population is under 21 years of age.
- Goal is to have a population of 70 million by 2020 - from the 19 million it is now.
- Sellers market for labor which has brought some improvements for labor.
- There are unions for plantation workers, teachers and some of the trades.
- Free trade zones exist.
- 8 - 10% growth in economy for the past 10 years.
- Malaysia plays a major role in the Pacific Rim.

Resources at Station 8

1. Copy of Vision 2020.
2. Books on Malaysia.
3. New Straits Times - newspaper.
4. Readings on contemporary Malaysia.

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CELEBRATING CULTURAL DIVERSITY

The Traditional Malay Marriage Ritual

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Celebrating Cultural Diversity

Mission

- to celebrate cultural diversity

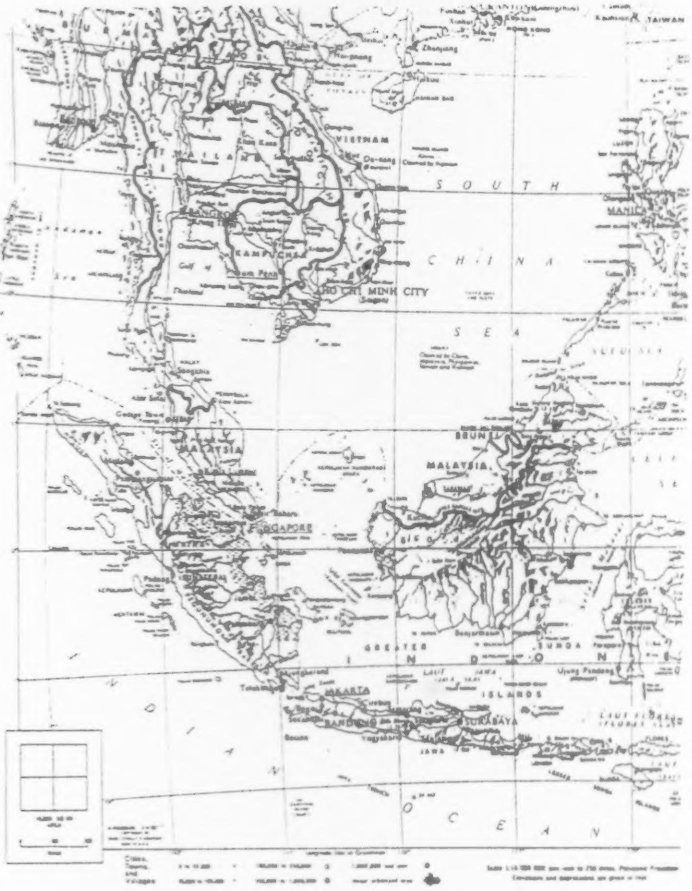
Goals

- to help elevate student understanding of diverse histories and cultures
- to enrich and expand student perspective about world history and culture
- to help students understand literary concepts and appreciate writers' techniques, thereby enabling them to respond appropriately to literature
- to deepen student understanding of grammar and usage skills by using fine literature as a springboard to teach grammar and usage skills

Selections

Section I----- The Americas
Section II-----Western Europe
Section III----Eastern Europe
Section IV----The Middle East
Section V-----Asia
Section VI----Africa
Section VII---The Caribbean
Section VIII--The Pacific

Celebrating Cultural Diversity



TAIWAN
VIETNAM
SOUTH
CHINA
SEA
MANILA
HO CHI MINH CITY
KAMPUCHEA
BRUNEI
MALAYSIA
SINGAPORE
GREATER
INDONESIA
JAKARTA
SURABAYA
INDIAN
OCEAN

Section V

A S I A

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THE TRADITIONAL MALAY MARRIAGE RITUAL

(An Annotated Reading Selection)

TO THE TEACHER:

This annotated reading selection represents one of a series that is being developed as supplementary material for use by teachers of English in the public schools on St. Croix, United States Virgin Islands. The selection is designed to be used both for planning and for actual in-class teaching. It offers planning aids and specific teaching suggestions. The planning and teaching material appears in reduced print in the side columns next to the pages of the reading selection. The annotations help you get students **Into** the selection, move them **Through** it, and take them **Beyond**.

INTO

Each section of the resource booklet will have a **Reading Critically** feature that will precede the reading selections contained therein. The feature will provide information that will help the students place the reading selections within historical/cultural, and/or literary context. The annotations on the opening pages of each reading selection will help you plan your presentation of the material. The notes suggest ways to introduce or enhance pre-reading instructions or activities. A **Vocabulary** list provides explication of terms from the selection that might present difficulty in reading. Further efforts to prepare the students to read are contained in the **Motivation/Prior Knowledge** suggestion(s) and in the **Purpose-setting** question(s).

THROUGH

Throughout the reading selection, the additional annotations which are provided for your use include the following:

- A suggested **approach or strategy** designed to promote student comprehension of the reading material and to reinforce the emphasis on teaching students to read actively;
- **Enrichment** notes - comments that provide additional information on points of interest that arise in the selection - designed to enliven the selection and to increase student appreciation of the literary text;

- **Clarification** of words, phrases, or ideas that might be obstacles to student understanding;
- **Literary focus** comments which direct attention to those aspects of the selection that reflect the literary concept(s) contained therein;
- **Critical Thinking and Reading** notes, designed to help students reinforce critical thinking and critical reading skills, which provide opportunities for students to apply the skills to the literary selection;
- **Grammar in Action** notes which underline the direct link between grammar and writing.

There are probably more notes than you will need to present the selection to your classes. You may select those annotations that are best suited to your classes and to your course of instruction.

BEYOND

At the end of each section of the resource booklet will be features designed to foster comprehension and to encourage constructive responses, either personal or literary to any or all reading selections within the section.. These features encourage the growth of skills needed by students to become independent readers. These features comprise the following:

- **Analyzing Literature**
- **Thinking Critically About the Selection**
- **Understanding Language**
- **Reading, Thinking and Writing**

In this reading selection, the student will achieve these objectives:

- explore the Malay marriage ritual
- understand symbolism and tradition
- appreciate historical and cultural context
- comprehend the text at increasing levels of difficulty
- analyze the text, by recalling, interpreting and applying literary concepts or skills
- demonstrate use of higher-order thinking skills
- give personal responses to the reading
- follow a sequence of events
- understand methods of organization
- use concrete details
- master skills needed to reinforce and increase vocabulary terms and to go beyond vocabulary to contextual clues, word origins, synonyms, dialects, etc.
- integrate grammar and editing skills with the literature

Note: You might want to inform the music department that students are reading this selection. A music teacher can then help students choose an appropriate record to introduce/accompany a reading of the assignment. As a writing assignment, students can justify their choice.

You might, also, want to inform the art department of the reading selection. The art teacher might share with the class appropriate pieces of art work.

As the selection is read, suggest to students that they keep a Reader's Journal in which they informally record their reactions to the text; e.g. they might freewrite about the types of problems that might arise from arranged marriages or they might discuss the significance of any of the rituals mentioned. To encourage collaborative learning, you might have students pair up and share their ideas before or after their freewriting.

****

The following vocabulary terms should be used with students prior to their reading of the selection:

akad nikah:	also, **nikah gantung**; the wedding contract; the actual marriage ceremony
bersanding:	literally, a "sitting-in" or "side by side"; a remnant of the 12th-century Hindu court of Srivijaya; the solemnization of a Malay wedding.
bertunang:	the public announcement of intent to marry; the engagement
bunga telur:	a token gift given to guests as they leave the wedding celebration; traditionally, a hand-painted hard-boiled egg (Eggs are a symbol of fertility.) Today, it may be some form of confectionary shaped like an egg.
hantaran:	gifts

iman:	also, cadi; the head of a mosque
kampung:	village; hamlet
kenduri:	a Malay feast
mas kahwin:	literally, "wedding gold"; the settlements on a bride; the dowry

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Discuss the information on these two pages with your students, explaining that it should help them put the reading selection within historical, cultural, and/or literary context(s). Suggest that they make their own critical comments as they read the selection.

A Brief History of Malaysia

Located in Southeast Asia, Malaysia comprises Peninsular Malaysia and the two states of Sabah and Sarawak on the island of Borneo It is a multi-racial, multi-religious country consisting predominantly of three races: the Malays or Bumiputera (Sons of the Soil), the Chinese and the Indians. Bumiputera groups consist of the Malays (originally from the Northern Plains of Asia), the Orang Asli (the aborigines), and the Malay-related people The Malay-related people come from the neighbouring Indonesian islands and also include the Bajau people of Sabah. Bahasa Melayu is the national language even though English is widely spoken. Other main languages are Chinese and and Tamil. .Islam is the state religion even though other religious traditions, such as Buddhism, Hinduism, and Christianity, are freely practiced. Islam, brought primarily by Indian and Arab traders in the thirteenth century, became the major religion of the Malays when the mighty rulers of Melaka adopted it as their religion. It has thus played a predominant role in shaping Malay society and the Malay way of life. ,

For over a thousand years, from the seventh century to the nineteenth century, Islamic peoples and cultures ruled and shaped the activities of a large area of the known world. At various times, the Muslim world included Spain, parts of France, India, and Eastern Europe, as well as Arabia, North Africa, and Central Asia. Islamic civilization began in Arabia, in the desert around the cities of Medina and Mecca. A man named Muhammad (mu ham ed) (c. 570-632) was orphaned at an early age and raised by his uncle and aunt. He went into the caravan trade, traveled widely, and is reputed to have been interested in Christianity and Judaism. He began to have revelations and soon was proclaiming amonotheistic religion, Islam, which he saw as a return to the original faith of Abraham. (In Arabic, *Islam* means submission to God's will.) This threatened the established leaders of Mecca. Fearing their wrath, in 622 Muhammad and a few disciples fled to the city of Medina. This flight, known as the *Hijra* , marks the beginning of Islam and is commemorated as the first date of the Islamic calendar.

Muhammad's revelations were written down and are the basis for the Quran, believed by Muslims to be literally the words of God as revealed to Muhammad, the messenger of God. Since Muhammad's death, differences in interpretation of these words have arisen and are expressed through different schools of law or rites. This means that a good deal of diversity on matters of religion and social practice is found across the Muslim world.

From the earliest centuries, the back-bone of Islamic society was agriculture; the invention of the waterwheel, the underground irrigation canal, and cisterns, greatly improved agricultural production. The high quality of manufactured goods - such as tiles, pottery, metalwork, carpets - meant they were in worldwide demand. In the early Middle Ages, Europe provided the raw materials for these manufactures. But by the 18th century, the discovery of the Americas and the Industrial Revolution in Europe began to change the balance of power in the world. Colonial invasions of the Middle East. Asia, Africa, and Latin America reached Muslim lands as well as others. The military technology and manufacturing might that came with the Industrial Revolution in Europe reduced the Islamic empires to inferior states. Once the cultural and economic center of the Mediterranean Sea and the Indian Ocean, admired and envied for learning, economic achievement, and cosmopolitan cities, the Islamic civilization fell under the domination of Western colonialism.

In the two decades after World War II, the Arab countries and many Muslim nations in Asia regained their independence. Today, at the end of the twentieth century, these countries are entering a new period - adapting modern technology and attitudes to fit the ideals of their Islamic heritage. But that heritage is emerging differently in Asia, Africa, and the Arab world, expressing in contemporary terms the diverse histories and ideals of their Muslim civilizations.

The Traditional Malay Marriage Ritual

The traditional Malay wedding, based on Islamic practices, shows adaptations influenced by local traditions and beliefs. In former times, Malay marriages were arranged affairs*(a)*. Today, some still may be, but the majority of them are of the couple's choosing. Those that are arranged may be of the type where family members of either the boy or girl "arrange" for him/her to meet the other person by first signalling to members of the other family an interest in having the two meet. Once a reciprocal interest is shown, a meeting takes place and the two are free to determine whether to pursue the relationship.

HANTAR TANDA/MERISIK

Once a relationship exists - however it was begun - it might advance to the stage where an informal statement of intent to marry (***hantar tanda/merisik***) is made in the form of a token (such as a ring) being given to the girl to indicate that she is "spoken for". This action reflects a private understanding between the two families. It is usual for intermediaries to be appointed to work out the details, such as the amount of dowry to be paid, the public announcement of the engagement, and its period of duration.

BERTUNANG

Once these arrangements are made, the **bertunang** or formal statement of intent to marry is announced publicly. An engagement ring - a diamond or a plain gold band - is given to the girl; in some instances, the girl gives the boy a ring*(b)*.

The engagment takes place in the girl's home; the young man's family goes there together with the spokesman for his family and the ***imam*** (the head of a mosque)*(c)*.

(a) In former times, the groom's parents, or representatives acting on his behalf, would make the initial approach to the parents of the bride, who in most instances would be unaware at this stage of the arrangements being made.

(b) More than likely, the ring is platinum, not gold, since in the Muslin religion, men cannot wear gold.

(c) For the Muslims, the mosques of Islam are a metaphor for the faith, the community ideal, and a tribute to the talents of Muslim architects, artists, and builders. Following Muhammad's abhorrence of idol worship, Muslims forbade any use of the human figure as artistic decoration within a place of worship. Thus, the decoration of mosques is based on the forms of nature (leaves, trees, flowers) and on the elaboration of geometric and abstract designs. Islamic architecture reflected the beliefs of Islam, but also responded to the needs of the faithful and the demands of the climate. Fountains in the courtyards of the mosques provided not only beauty and coolness, but a source of running water in which the faithful performed their ablutions - the ritual washing before prayers. The clus-

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He travels with ***hantaran*** (gifts) for the girl. These may include the following: the engagement ring; the ***sirih junjung*** or ***tepah sirih*** (a silver or brass basket or plate in which or on which betel nuts, betel leaves and/or betel paste repose(s); the ***mas kahwin*** (the dowry) or a portion thereof, depending on the agreement reached by both parties beforehand; the ***wang hantaran***(usually money); a praying mat and/or a ***tudung*** or ***telekung*** (a white scarf worn while praying); fabrics; sweet cakes, and fruits.

The girl, also, gives gifts. Although hers need not be as costly as those of the boy, they must be more in number. Since the ***hantaran*** must come in odd numbers, if the boy gives three gifts, for example, the girl must give five; if he gives five, she must give seven; and so on. She gives such things as toiletries, fabrics, pastries, and fruits. Traditionally, the gifts given by the girl were intended to showcase her artistic ablilty and her knowledge of the domestic arts. Today, increasingly, from the time family members become aware that a public announcement is imminent, they begin contributing to the gifts she will be called upon to provide.

THE NEGOTIATIONS

In former times, once the gifts were received the spokesmen began negotiations while chewing the betel nuts/leaves. Today, the ***sirih junjung*** or ***tepah sirih*** is solely ceremonial and symbolic. The contents are artistically arranged for display and/or for picture-taking. Discussed during negotiations are the following. (1) the ***mas kahwin***, which is a compulsory gift in accordance with Islamic law *(d)*; (2) the ***wang hantaran*** - it is in accordance with Malay custom and, at one time, was just a token but today has become a very costly item *(e)*; (3) the ring*(f)*; (4) the date of the wedding - today, the date of the wedding is not always specifically mentioned; it could be "in two years"; "after he/she/they graduate" etc.

At some point during the engagement ceremony, the groom swears an oath before the ***imam*** that he will marry the girl, and this oath is recorded and witnessed by his own relatives and those of the bride.

ters of arches offered shade from the hot suns of summer. The stone or wood grilles that covered windows discouraged dust and insects while allowing diffused sunshine to fall on the inner court, creating an attractive pattern of light and shade. Brilliant tiles, stonework, and plaster sculpture added texture and beauty to the walls, both inside and outside. In the shaded arcades of the inner court, the faithful could rest and talk after performing prayers.

(d *Traditionally, the dowry had to be something extremely valuable; today it is just a token gift.; yet, it can't be so trivial that the groom's-to-be ability to support his bride is called into question. As regards all the engagement gifts, expectations as to quality and cost are highest if the girl is a professional or comes from a well-to-do family.*

*(e) This seems to have replaced the **mas kahwin** in importance and significance; in many instances it is money, money which the bride-to-be may keep for her own use. Some brides-to-be, however, contribute it to help defray the cost of the wedding; for example, it might be used to help furnish the bridal suite; in some families, the bride's parents outfit the bridal suite as a gift to the married couple.*

POST-NEGOTIATION

After the negotiations, a female relative (usually, the mother or aunt) of the bride-to-be puts the ring on the fourth finger of the young lady's right hand. Then, the feasting begins. At the end of the celebration, the groom and his party take their leave.

BROKEN ENGAGEMENT

Should the girl break off the engagement, she must return the ring and one of equal value. If the boy breaks off the engagement, the girl does not return anything to him.

WEDDING PREPARATIONS

On the agreed date, the sending-of-the-dowry ceremony is carried out when the young man's representatives are once again welcomed by those of the young girl. When the dowry has been exchanged, final details and arrangements for the wedding are concluded.

Traditionally, a Malay wedding was a ***kampung*** (village) affair. The ***ketua kampung*** (village head or chief) met with the respective father of the bride or groom (if both parties were from the same village, then the ***ketua kampung*** met with both of them) to plan the **kenduri**, the feast for the wedding celebration. Since the entire village was involved in the undertaking, he deputized people for every function such as acquiring the tables, chairs, and tents; setting up and taking down of same; preparation of specific menu items(*g*); serving of the food; cleaning up; engaging dancers and musicians; arranging for traditional entertainment; etc.

(f) Still maintained is the tradition of circulating the ring among the women relatives of the bride-to-be for a close-up look.

*(g) For a wedding celebration, out -of -town relatives arrive days earlier to help with the preparations. The women gather in the kitchen while the men light big fires outside and help the **kenduri** chef (always male) who presides over the cooking of the **nasi minyak**, a rich spicy rice dish, and the curries that form the basis of the feast. The serving of **pulut kuning** (saffron glutinous rice) is compulsory in the celebrations.*

(h)This is in keeping with Muhammad's desire to discourage the development of differences in religious status. He stated that any Muslim could lead the prayers, including the Friday worship. Thus, there is no Pope in Islam and no clerical hierarchy. Throughout the Islamic world, communities are led by local scholars (ulama), many of whom are also judges (qadis) in religious courts of law.

(i) The Islamic faith holds that all its members are equal, irrespective of gender, race, color, social or economic status. It gives women legal status as persons, with rights to assent to marriage, to divorce, and to inherit.

He, also, saw to the erection of the ***pelamin*** (dais) on which were placed two thrones upon which the bride and groom ("king" and "queen" for the day) sat and held court.

Part of the wedding preparations includes a ***berinai kecil*** ceremony where the bride's feet and fingertips are stained with henna. This usually takes place at her home and generally only women are present.

NIKAH GANTUNG/ AKAD NIKAH

The ***nikah gantung*** or ***akad nikah*** (exchange of vows) is separate and apart from the wedding celebration. It can be on the same day as the wedding celebration or on the day before. A select group, comprising family members and close friends of the family, is invited to witness the exchange of vows. The service might take place in the mosque or in the bride's home. The ceremony is performed by a ***wali***,(one who has the legal authority to give the bride away); hence, an ***iman/cadi*** or the father of the bride might perform the service.(*h* This exchange of vows declares the couple religiously and legally husband and wife. The ceremony, also, involves the signing of a contract and agreement to provide the bride with her ***mas kahwin***
.

It is a stressful time for the groom who, in accordance with Islamic law, must respond, with no hesitation or faltering, in a complete sentence to the question of "Do you take (name of bride) with the ***mas kahwin*** (specific sum groom is to provide bride is mentioned) ....?"In accordance with Islamic law, there must be four male witnesses from either family to attest to his flawless response.

It is important to note, also, that in Islamic law, prior to the groom's being asked the question, the bride-to-be in a separate room is asked by the ***wali*** whether she is willingly entering into the contract of marriage. She also must sign a document so affirming.(*i*)

THE WEDDING CELEBRATION

The wedding celebration takes place between the hours of 12 noon and 6 p. m.(*j*) Guests arrive over the course of the afternoon and partake of the food(*k*), look

j) Traditionally, sunset, not midnight, is the end of the day for Malays. Village people normally hurried home before sunset; even before the Malays converted to Islam and the hour became sacred for prayer, sunset was a time when the malingering yellow spirits of the west is said to be lurking.

(k) Food has always been abundant and varied in Malaysia, and eating is a Malaysian pasttime.. The Malays do not consume pork, but use lots of fish, chicken and beef. Their dishes, such as ***rendang*** *and* ***satay,*** *are usually spicy and rich, containing a lot of coconut milk..* **Satay**, *Malaysia's best known dish, is marinated skewered meats eaten with chili sauce and* ***ketupat nasi****(rice wrapped in coconut leaves).* ***Rendang*** *is a spicy dry curry made especially during festive times.*

(l) ***Silat*** *demonstrations are held during weddings.* ***Silat*** *is Malay art of self-defence as well as a dance form.. Depending on the state in which the wedding takes place, sometimes ther e are* ***gasing*** *(top spinning) and* ***wau*** *(kite flying)*

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at different exhibitions, (*l*) listen to music, and/or look at professional dancers perform. Popular dances include ***tarian asli, tarian inang***, and the ***joget***..

The tradition of ***bersanding*** (the whole ceremony of occupying the ***pelamin***(raised dais) and holding court), continues today. This is a most colourful event where the bridal couple is treated as Royalty-for-the-Day (*Raja Sehari*), and relatives and friends come to wish them well.

The bride and groom arrive at an appointed time known to them and to family members and close friends. Both are elaborately attired in traditional **kain songket** (silk thread woven with golden thread) of vibrant colour.(*n*) The bride waits at the foot of the dais for the groom, who, wearing a colourful headgear of the same colour as worn by the bride, makes a regal entrance with his party(*o*). The "king" then assists his "queen" to her throne and, then, seats himself. Both the bride and groom are resplendent in royal garb(***songket*** - silk fabric shot through with gold threads); the "king" wears a ***kris***, the traditional knife of Malay royalty. Behind their chairs stand their respective attendants. These two people have the duty of attending to the bride and groom while they sit in state.

As soon as the bride and groom are seated, the Blessing Ceremony begins. The normal procedure is for the person doing the honor to take a small

demonstrations..Tops are about the size of a dinner plate and weigh up to 5.5 kgs..Throwing one requires great dexterity and precise timing. Kites are made of bamboo frames and are decorated with coloured paper and bits of shimmering paper..

(m) The ***tarian asli*** *is based on the Malay asli songs like* ***makan sirih, gunnung banang*** *and* ***sapu tangan****. Dancers wear Malay costumes and bring the betel leaf sets on the stage while making graceful dance movements to the tune of the asli beat. The* ***tarian inang*** *dance movements are executed at quite a fast pace and keep up in tempo with the music played on indigeneous musical instruments such as* ***rebana, biola*** *and* ***gendang****. The dancers wave colourful scarves while dancing.*

The ***joget*** *is the most popular traditional dance throughout Malaysia. It is performed by couples who combine fast hand and leg movements. It is a lively rendition with fast upbeat tempo and is greatly enjoyed by young and old.*

handful of scented leaves and scented flower petals (***bunga rampai***) and scatter them onto the open palm of the bride and groom, being sure to begin with the groom's right palm and end with the bride's left palm. (This order is observed with all the rituals.) Next, a small bouquet of leaves is dipped in a paste-like liquid and shaken lightly onto the open palm of the groom and bride (**menepung tawar**). Lastly, a few grains of saffron rice is scattered over the shoulders of the groom and bride. Once the blessing of the bride and groom is done, the person doing the honor steps down from the dais and is given a ***bunga telur***, a little gift packet*(p)*.

During the bersanding, relatives, friends and guests ascend the dais and sprinkle the bridal couple with yellow rice and ***air mawar*** (rose water) after which each guest is presented with a ***bunga telur***.

The husband remains at his wife's house for one night, though in some states he remains longer, after which a ceremonial visit is made to the husband's house where a feast is prepared by his parents and where a **bersanding** ceremony may be held all over again, although on a smaller scale.

Tradition can vary considerably from one part of Malaysia to the other due to influences of local customs and beliefs, but, in every region, the basic elements of the wedding are the same.

(n) Textiles used for ceremonial events are designed with specific patterns and motifs to convey the significance of the occasion. The bride is often dressed in a rich overall-floral pattern. In contrast the groom is in songket of floral motif but encased in bold stripes - a pattern considered masculine and depicts courage in the same token as that of the stripes of a tiger which symbolizes ferocity.

(o) The groom's party is welcomed into the bride's residence by the strewing of yellow rice and the sprinkling of scented water. There is also a presentation of the traditional Malay sword dance, **pencak silat.** *Before being allowed to enter the bride's house for the* ***bersanding*** *the groom and his party are required to overcome a number of humorous obstacles designed to promote a less formal atmosphere during the ceremony.*

(p) Traditionally, it was a hard-boiled egg covered with mesh and a sprig of flower that were tied to a ***lidi***, *a slim stick made from the spine of a coconut palm. Today, it usually is some type of confectionery wrapped in cellophane and placed in a glass/china container.) The* packets of ***bunga telur*** *are placed in two containers on both sides at the front of the dias and are given to guests upon their leave-taking.*

iman:	also, cadi; the head of a mosque
kampung:	village; hamlet
kenduri:	a Malay feast
mas kahwin:	literally, "wedding gold"; the settlements on a bride; the dowry

AN INTRODUCTION OF MALAYSIA:

a mini-unit for sixth graders

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The following work is a product of my experiences during a Fulbright-Hays Seminar Abroad in Malaysia in the summer of 1995. It is created for use by my sixth grade students as a mini-course intended to last approximately twelve classes. Consequently, it is designed to be an overview rather than an in-depth study. Hopefully, it will spark some curiosity that might initiate some independent work by some students.

The sequence of the lessons is not terribly important and certainly can be rearranged to meet the needs of students, teachers, and available resources. The time spent on each activity should be dictated by the interests and needs of students and the resources available to the teacher.

Technology has not been specifically incorporated into the lessons, but it can be easily added into the mix. An atlas and/or encyclopedia in the CD-Rom format could be utilized in the research activities. On-line communication in conjunction with the pen pal letters would be terrific. Pen pal letters produced by a word processor or computer would be good practice on that equipment for many students.

John Kennedy

OUTCOMES

1. The students will document their prior knowledge of Malaysia at the beginning of the course.
2. The students will document what they have learned about Malaysia at the end of the course.
3. The students will indicate what they would like to learn during the course.
4. The students will acquire visual images of present day Malaysia.
5. The students will learn of the involvement of the Portuguese, Dutch and English in Malaysia's history.
6. The students will learn a variety of industries that currently employ Malaysians.
7. The students will learn the structure of contemporary Malaysian primary and secondary schools.
8. The students will learn significant dates of Malaysian history.
9. The students will learn the geographic location of Malaysia.
10. The students will review the use of a map scale.
11. The students will review the use of a timeline.
12. The students will learn the location and names of Malaysia's states.
13. The students will write a friendly letter.
14. The students will learn Bahasa Melayu vocabulary.
15. The students will identify the major religions of Malaysia.
16. The students will learn significant facts about Islam, Hinduism, and Buddhism.
17. The students will learn the process of batik artwork.
18. The students will learn to accept diversity.

DIRECTIONS

Activity Number One	1. Distribute "Malaysia: A Beginning Worksheet One" to each student. 2. Each student should complete the page by answering each section. 3. The teacher can use these responses to plan additional activities for the mini-course.
Activity Number Two	1. Distribute "Snapshots of Malaysia Worksheet Two" to each student. 2. Show the slide presentation "Snapshots of Malaysia" to the students. 3. Each student should complete "Snapshots of Malaysia Worksheet Two."
Activity Number Three	1. Distribute "A Timeline for Malaysia Worksheet Three" to each student. 3. Each student should complete "A Timeline for Malaysia Worksheet Three."
Activity Number Four	1. Distribute "Where in the World is Malaysia Worksheet Four" to each student. 2. Each student should have available a world map or atlas and a ruler. A calculator would be useful. 3. Each student should complete "Where in the World is Malaysia Worksheet Four."
Activity Number Five	1. Distribute "The States and Population of Malaysia Worksheet Five" to each student. 2. Distribute an outline map of Malaysia and a piece of graph paper to each student. 3. Each student should complete "The States and Population of Malaysia Worksheet Five."
Activity Number Six	1. Distribute "The Pen Pal Letter Worksheet Six" to each student. 2. Give each student a pen pal from those collected in Malaysia. 3. Each student should write a pen pal let-

ter following the directions described in Worksheet Six.

Activity Number Seven

1. Distribute "Bahasa Melayu: The Language of Malaysia Worksheet Seven."
2. Each student should make a set of the vocabulary flashcards.
3. The remainder of the class time can be spent practicing the pronunciation of the words.
4. Five or ten minutes might be spent at the beginning of each successive class asking volunteers to practice their flash cards for the class. Volunteers could be rewarded with an age appropriate prize. Or the person who knew the meaning of the most Bahasa Melayu words that day could receive a prize.

Activity Number Eight

1. Distribute "Major Religions of Malaysia Worksheet Eight" to each student.
2. Bring the class to the school library or have appropriate research materials in the classroom.
3. Working individually, with partners or in small groups have the students complete Worksheet Eight. If time is limited, one third of the class might research Islam, another third research Hinduism, and the final third research Buddhism. Each group would then share its findings with the other two.

Activity Number Nine

1. Distribute "Malaysian Art Project 'Batik' Worksheet Nine" to each student. Do this in advance of the day you have planned the activity, so that the students and you can gather the appropriate materials.
2. In addition to the materials listed on Worksheet Nine the teacher and/or the students need to supply the following:

-a picture, template or overhead of a flower (e.g. the hibiscus, Malaysia's

national flower
- a means of supplying warm, soapy water and an appropriate container
- appropriate containers for the dyes
- an iron

3. Recruiting parent volunteers or an art teacher might be helpful.
4. Students should then complete the project as described on Worksheet Nine.

Activity Number Ten

1. Distribute "Bahasa Melayu Vocabulary Quiz Worksheet Ten" to each student.
2. Each student should complete the activity as directed.

Activity Number Eleven

1. Distribute "What I Have Learned About Malaysia Worksheet Eleven" to each student.
2. Each student should complete the activity as directed.

Worksheet One

____
name

MALAYSIA: A BEGINNING

What I Know about Malaysia

What I Think I Know about Malaysia

What I Would Like to Learn about Malaysia

SNAPSHOTS OF MALAYSIA

The script for a slide presentation (an introduction) to Malaysia

Slide #1 Malaysia is young as far as countries are concerned, achieving independence from Great Britain in 1957.

Slide #2 Yet, recent archaeological discoveries in the Niah Caves of Sarawak indicate the presence of *homo sapiens* in Malaysia perhaps some 40,000 years ago.

Slide #3 The aboriginal Malays, the *Orang Asli* , appeared on peninsula Malaysia some 5,000 to 10,000 years ago. Some think they migrated from China.

Slide #4 Successive groups of people moved down the peninsula over the centuries. They mixed with the *Orang Asli* and are now called the "Bumiputera," the "sons of the soil."

Slide #5 Malaysia's geographic position was important in its development. Sitting on the water highway between India and China, Malaysia became involved in trade with both ancient civilizations.

Slide #6 Parameswara, a Sumatran prince, assumed control of Melaka in 1403. Melaka soon dominated the nearby region.

Slide #7 Melaka parlayed this local dominance and its geographic position along the India-China trade route to its advantage and entered the spice trade.

Slide #8 Melaka's success attracted the attention of the Portuguese. Following the lead of Dias and DaGama and continuing Portuguese expansion into Asia, Alfonso de Albuquerque captured Melaka in 1511.

Slide #9 The Portuguese presence continued for 130 years in Melaka. The Fortress of A'Famosa was constructed to help solidify their hold on the area.

Slide #10 Saint Francis Xavier visited Melaka but the Portuguese did not maintain their hold on the city. Melaka fell to their Dutch rivals in 1641.

Slide #11 The Dutch presence in Malaysia is still evident today in the town hall, Stadthuys,

Slide #12 Christ Church, and

Slide #13 Saint Paul's Church.

Slide #14 The British became the next Europeans to dominate

	Malaysia.
Slide #15	In 1786 Captain Francis Light envisioned Pinang as a rival to Melaka and established a free-trade policy at the island's port, Georgetown.
Slide #16	The island's population grew to 10,000 by 1800 as a result.
Slide #17	Following Napoleon's occupation of Holland in 1795, their British allies took over the administration of Dutch colonies, including Melaka.
Slide #18	By 1824 the British presence on peninsula Malaysia expanded to include not only Pinang and Melaka, but also Singapore. These became known as the Straits Settlements.
Slide #19	England's interest in Malaysia increased as the China tea trade flourished, and Malaysia's tin mining industry expanded in the 19th and 20th centuries.
Slide #20	James Brooke extended British interests into Borneo in 1838. He helped the indigenous rulers of Brunei to put down a rebellion.
Slide #21	In gratitude the rulers awarded him land in present day Sarawak. He and his heirs, the "White Rajahs", continued to rule their own personal fief until World War II.
Slide #22	British rule continued until 1942 when Japanese forces conquered Malaysia. The British returned to power in 1945 but faced an increasing surge of nationalism.
Slide #23	Finally, peninsula Malaysia became independent in August, 1957.
Slide #24	Sabah and Sarawak joined independent Malaysia on September 16, 1963.
Slide #25	Today, moving toward the year 2000, Malaysia looks forward to a promising future. Malaysia's Gross National Product has averaged an 8% growth rate in recent years.
Slide #26	Agriculture is a large part of that growth.
Slide #27	Rubber,
Slide #28	oil palm
Slide #29	paddy or rice,
Slide #30	coconut,
Slide #31	bananas,
Slide #32	and pepper are some of the major crops.
Slide #33	The government supports improved agricultural practices, product diversification, and marketing efforts through the work of government agencies like the Northwest Selangor

Integrated Agricultural Development Project in Kuala Selangor

Slide #34 and the Pepper Marketing Board in Kuching.

Slide #35 The industrial sector is growing as evidenced by the introduction in 1985 of the Proton Saga, the National Car.

Slide #36 This is a joint venture between HICOM Berhad and Mitsubishi of Japan.

Slide #37 Similarly, the oil industry is a growth field. Petronas operates a 30,000 barrel per day refinery in Terengganu, supplied by offshore fields.

Slide #38 Malaysia Airlines boasts sixty-eight international destinations as well as eighteen domestic destinations. Subang International Airport in Kuala Lumpur will be supplemented by a new facility under construction at Sepang, Selangor.

Slide #39 Yet in the face of modernization, traditional Malaysian industries survive and prosper like silverwork,

Slide #40 pottery production,

Slide #41 batik printing,

Slide #42 and songket weaving.

Slide #43 Hope for a better, improved standard of living for all Malaysians is partially rooted in a belief in the power of education.

Slide #43 All children begin school at the age of six. Primary school education continues for six years through Standard Six.

Slide #44 Classes are taught in Bahasa Malaysia and English is a compulsory subject.

Slide #45 The Primary School Evaluation Test is administered to all Standard Six students who are then promoted to Form 1.

Slide #46 In the Secondary School students pick one elective from among Commercial Studies, Home Science, Agricultural Science and Industrial Arts.

Slide #47 At the end of the third year in Secondary School, Form Three students sit for the Lower Secondary Assessment Test. Those who pass are promoted to Form 4.

Slide #48 They are tracked into arts, science, technical or vocational streams.

Slide #49 Two years later at the end of Form 5 the students of the arts, science, and technical streams take the Sijil Pelajaran Malaysia Examination. Successful participants proceed to

	Form 6, Pre-University Education.
Slide #50	After two years Form 6 students take the Higher School Certificate Examination.
Slide #51	Successful students, may then opt to pursue a university education in Malaysia or abroad.
Slide #52	The choices in Malaysia include public universities
Slide #53	and private.
Slide #54	Malaysia is well positioned with a vision for the year 2020.
Slide #55	It has a rich heritage, featuring the contributions of several
Slide #56	different
Slide #57	cultural
Slide #58	groups.
Slide #59	The opportunity to learn from the experience of older nations is there
Slide #60	along with the potential of the future!

____
name

Worksheet Two

SNAPSHOTS OF MALAYSIA

Circle the correct answers to the following questions.

1. When did Malaysia become independent?

1511
1641
1957

2. Who built the Fortress A'Formosa at Melaka?

Portuguese
Dutch
English

3. What country established a settlement at Singapore?

Portugal
Holland
England

4. Who was known as the "White Rajah" of Sarawak?

Parameswara
Saint Francis Xavier
James Brooke

5. When did Sabah and Sarawak become part of independent Malaysia?

1641
1957
1963

6. Circle two important agricultural crops of Malaysia.

oil palm
apples
rubber

7. What is the name of the automobile built in Malaysia?

Toyota
Subaru
Proton Saga

8. Circle two languages that Malaysian students must study.

Bahasa Malaysia
Chinese
English

Worksheet Three

____
name

A TIMELINE FOR MALAYSIA

Complete the following timeline by first, filling in the missing dates and secondly, by placing the letter of the following events in the appropriate spot on the timeline. The first one is done for you.

```
1300     1400      1500                1700      1800                 2000

I_________I_________I_________I_________I_________I__________I_________I

            A
```

A. Parameswara begins his rule in Melaka. 1403

B. Alfonso de Albuquerque captures Melaka for the Portuguese. 1511

C. Peninsula Malaysia becomes independent of Great Britain. 1957

D. The English begin administration of Melaka. 1795

E. The Proton Saga begins production. 1985

F. Stamford Raffles founds Singapore. 1819

G. The Dutch take over Melaka. 1641

H. Francis Light founds Georgetown. 1786

I. The Japanese control Malaysia. 1942

J. Sabah and Sarawak become part of Malaysia. 1963

K. The Pilgrims land in Plimoth, Massachusetts. 1620

L. The United States gains its independence from Great Britain. 1783

______________________________ Worksheet Four
name

WHERE IN THE WORLD IS MALAYSIA?

1. In what hemispheres is Malaysia located?

____

2. Between what lines of longitude is Malaysia located?

____

3. What countries share a boundary with Malaysia?

____

4. If it is now 9:00 A.M. here, what time is it in Malaysia?

____

5. Imagine that you traveled from Boston, Massachusetts in the United States of America to Kuala Lumpur, Malaysia. How many miles did you fly one way if your flights made the following stops?

Boston, Massachusetts to Chicago, Illinois	________	miles
Chicago, Illinois to Tokyo, Japan	________	miles
Tokyo, Japan to Singapore	________	miles
Singapore to Kuala Lumpur, Malaysia	________	miles
total		

______________________________ Worksheet Five

name

THE STATES AND POPULATION OF MALAYSIA

On your map of Malaysia shade each state a different color. On your piece of graph paper construct a bar graph that shows the population of each Malaysian state.

	state	1991 population	%of population
1.	Perak	1,880,000	11%
2.	Johor	2,074,000	12%
3.	Selangor	2,289,000	13%
4.	Sarawak	1,648,000	9%
5.	Kedah	1,305,000	7%
6.	Sabah	1,737,000	10%
7.	Federal Territory Kuala Lumpur & Labuan	1,199,000	7%
8.	Kelantan	1,182,000	7%
9.	Pulau Pinang	1,065,000	6%
10.	Pahang	1,037,000	6%
11.	Negeri Sembilan	691,000	4%
12.	Terengganu	771,000	4%
13.	Melaka	505,000	3%
14.	Perlis	184,000	1%
	total	17,567,000	100%

THE PEN PAL LETTER

89 Wolf Pond Road
Kingston, Massachusetts
United States of America
October 1, 1995

Dear Pen Pal,

In your first paragraph tell your pen pal about yourself. Some of the information that you might include is ...
a description of yourself (include a small picture if possible)
tell about your family
explain some of your hobbies and interests
a description of your house and town

In your second paragraph tell your pen pal about your school. Some of the information that you might include is ...
a description of the school (e.g. appearance, number of classrooms, number of students, etc.)
a description of your class schedule and the names of your teachers
a sentence explaining each subject that you study in school and what you are learning in it now
an explanation of the subjects that you enjoy most and least

In your last paragraph ask your pen pal three or four sensible questions that you would like answered. For example, you might ask ...
When does your school year start and end?
What is your daily schedule?
How do you get to school?
What do you want to be when you grow up?

Sincerely,

______________________________ Worksheet Seven
name

BAHASA MELAYU

THE LANGUAGE OF MALAYSIA

Make a set of vocabulary flashcards. Print the Bahasa Melayu word on one side and its English meaning on the other. Study the flashcards to learn the words.

Bahasa Melayu	English
satu	one
dua	two
tiga	three
empat	four
lima	five
enam	six
tujuh	seven
delapan	eight
sembilan	nine
sepuluh	ten
sebelas	eleven
dua belas	twelve
hari Isnin	Monday
hari Selasa	Tuesday
hari Rabu	Wednesday
hari Kamis	Thursday
hari Jumaat	Friday
hari Sabtu	Saturday
hari Minggu	Sunday
terima kasih	thank you
silakan	please
selamat pagi	good morning
Apa khabar?	How are you?
Apa ini?	What is this?
Siapa nama kamu?	What is your name?
tandas	toilet
nasi	rice

ikan	fish
ayam	chicken
daging lembu	beef
udang	prawns (shrimp)
sekolah	school
buku	book
buku-buku	books
anak	child
anak-anak	children
kopi	coffee
susu	milk
air minum	drinking water

____
name

Worksheet Eight

MAJOR RELIGIONS OF MALAYSIA

Use encyclopedias, almanacs, and other sources of information to complete this chart about the major religions of Malaysia.

	Islam	Hinduism	Buddhism
area of			
origin			
date of			
origin			
Holy Book(s)			
No. of world-			
wide believers			
Holy City(ies)			
Holy Days/			
Festivals			
Afterlife			

Important ________________ ________________ _____________

Beliefs ________________ ________________ _____________

________________ ________________ _____________

________________ ________________ _____________

________________ ________________ _____________

________________ ________________ _____________

________________ ________________ _____________

________________ ________________ _____________

________________ ________________ _____________

____

name

Worksheet Nine

MALAYSIAN ART PROJECT

"BATIK"

MATERIALS TO BRING TO SCHOOL FROM HOME:

1. a 100% plain, white, cotton pillowcase that has been washed
2. inexpensive, natural bristle paint brushes that are not too thick
3. an empty tuna fish can
4. an empty plastic margarine container
5. eight ounces of batik wax or four ounces each of paraffin wax and beeswax
6. artist's stretcher bars or large picture frame to stretch the fabric
7. one package of a permanent cold water dye

DIRECTIONS

1. Cut your pillowcase to fit the size of your stretcher bars or picture frame.
2. Lightly trace in pencil the design of a flower onto the pillowcase.
3. Stretch the pillowcase tight between the stretcher bars or around the picture frame.
4. Paint the pencil outline of the flower lightly with melted wax. Let the wax dry thoroughly.
5. Paint each section of the flower and the pillowcase with an appropriate color of dye. Let the colors dry thoroughly.
6. Cover artwork with paper towels and press with a warm iron.
7. Soak the artwork in boiling soapy water to melt away any residual wax. Rinse thoroughly in clean water and dry.
8. Iron the fabric. Use it as a wall hanging or place it on a stretcher frame or in a picture frame.

MATERIALS ARE DUE________________

____
name

Worksheet Ten

BAHASA MELAYU

VOCABULARY QUIZ

Match the Bahasa Melayu word in Column I with its English meaning in Column II.

	Column I Bahasa Melayu		Column II English
______	sekolah	A.	toilet
______	susu	B.	Monday
______	sembilan	C.	one
______	silakan	D.	How are you?
______	air minum	E.	fish
______	nasi	F.	good morning
______	satu	G.	nine
______	buku	H.	school
______	buku-buku	I.	milk
______	ikan	J.	book
______	dua	K.	thank you
______	hari Jumaat	L.	drinking water
______	ayam	M.	books
______	daging lembu	N.	coffee
______	dua belas	O.	please
______	tandas	P.	two
______	kopi	Q.	chicken

_____	hari Isnin	R. twelve
_____	terima kasih	S. Friday
_____	selamat pagi	T. rice
_____	Apa khabar?	U. beef
_____	anak	V. eleven
_____	hari Minggu	W. child
_____	anak-anak	X. Tuesday
_____	hari Sabtu	Y. Sunday
_____	hari Selasa	Z. Saturday

____
name

Worksheet Eleven

WHAT I HAVE LEARNED ABOUT MALAYSIA

On each of the lines below write a sentence stating a fact that you have learned about Malaysia. Start each sentence with the letter at the beginning of the line.

M____

____

A____

____

L____

____

A____

____

Y____

____

S

I

A

MALAYSIA:

An Interdisciplinary Unit In English Literature and Social Studies

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Rationale for the Malaysian Studies Unit

There are strong cultural ties between the United States and Malaysia: both countries trace their past to the British colonial system; both colonies were developed for the purpose of supplying Britain with the raw materials needed to fuel the industrial revolution in England; both nations consequently share structurally similar governmental and educational systems, legal systems, and in a large part, language. Beyond the British influences there are other similarities to be found between the former British colonies. Both are multicultural societies encompassing native populations and large immigrant populations. The national language of Bahasa Malaysia is a binding agent in an attempt to unify the country, much as the use of English forms a common denominator bringing together the diverse nationalities found in the United States. Both the United States and Malaysia are rich in natural resources. And, both countries face the issues and challenges concerning minority populations.

Conversely, one should not only look to the commonalities found between the two countries, but also at the unique differences in histories, cultures, societies and religious practices found within each country. The defeat of the British after the American Revolution led the British to focus on Malaysia as a site for attaining needed raw materials. In fact, Malaysia became a valuable source for the materials needed to keep factories activated in England. Consequently, self-government in Malaysia dates only to 1957, almost two hundred years after American self-government was established. Malaysia, referred to as "Asia in miniature,"[1] is a microcosm of Asian cultures and religions. Within the boundaries are multiple indigenous groups in addition to large Chinese and Indian populations. Through a study of Malaysia one, henceforth, is educated not only in the economic and technological development of the nation, but also attains sociological and philosophical knowledge of the various ethnic groups and broad religious perspectives found in Islam, Hinduism, Buddhism and Christianity.

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[1] Andaya, Barbara Watson & Andaya, Leonard Y. A History of Malaysia, Macmillan Asian Histories Series, Hong Kong: 1994; Forward Section.

Malaysia is a small country located half of the way around the world. Therefore, the question could be asked about the importance of spending several weeks of the school year examining this country. In the United States we refer to our economy as tied in to the global economy. Many of our students work on computers in which various components were made in Malaysia. In Wisconsin, a local spice business routinely closes for several months so that the proprietors can go to the Far East in search of spices. Business related articles regard the impact of the Asian Rim countries as the economic wave of the future. This impact is also being acknowledged by the school system in the United States. One of the outcomes for the school in which I teach states "...that students will contribute to the quality of life in a complex, culturally diverse, rapidly changing global society." Our mandate is to prepare students for living in the world after school. Therefore, as educators, we need to foster a curiosity about the world. A study of Malaysia provides an exceptional perspective of South-Eastern Asia.

The interdisciplinary unit is designed for 11th and 12th grade secondary students and is intended for a six to nine week period of study. The unit consists of English and social studies strands. Within the English strand there will be a study of comparative literature and composition work. The social studies strand consists of the following components: historical issues, geographical interests, religious and philosophical questions and general aspects of the society such as housing, foods, and so forth. The unit may be assimilated into a social studies curriculum or an English curriculum if it is not possible to use it in an interdisciplinary construct.

English Strand of the Malaysian Unit

PURPOSE: The purpose of the English component of this course is:

to develop the student's abilities to read and write analytically about serious literature, both fiction and nonfiction;

to understand the world view inherent in the literature;

to appreciate the artistic use of language in various literary forms.

Description of the Assignment:

The English strand is an arrangement of classic European and contemporary Malaysian literature. Thus, various literary forms will be studied in addition to looking at similarities and differences in historical viewpoint, cultural, economic and governmental institutions.

The students will read a novel portraying the period of European colonization in Malaysia. There are several selections which may be appropriate. Both of the novels deal with the period of colonization in Malaysia. The first, **Lord Jim** by Joseph Conrad, was written in 1900 and describes life in the Far East. The second selection, **The Soul of Malaya** by Henri Fauconnier, was written in the 1930's by a French planter. This will be followed by a reading of **Vision 2020,** a document delineating the future course of the nation of Malaysia along all dimensions:

> economically, politically, socially, spiritually, psychologically and culturally. We must be fully developed in terms of national unity and social cohesion, in terms of our economy, in terms of social justice, political stability, system of government, quality of life, social and spiritual values, national pride and confidence.[2]

---

[2] Prime Minister Y.A.B. Dato' Seri Dr. Mahathir bin Mohamad, **Vision 2020**, Presented at the inaugural meeting of the Malaysian Business Council: Kuala Lumpur; February 28, 1991.

Independently, the students will read a selection from contemporary short stories or novels of Malaysia by a Malaysian author.

At the conclusion of the analysis of the literature, a paper will be assigned.

Literary Outcomes

The student will be expected to...

1. examine what is distinctly unique about Malaysian literature through reading modern essays, short stories, and novels;
2. compare and contrast of the literature of Malaya, as the country was called in literature before the 1950's, as portrayed by European authors in the time of colonization with the views of Malaysia, as the country is now called, reflected by Malaysian authors in contemporary writing;
3. demonstrate an understanding of the structure, techniques, and common themes of literary works;
4. demonstrate an understanding of the origins, conventions, and development of literary genre;
5. read and analyze the works assigned;
6. write essay tests and analytical papers about literature.

CULMINATING OUTCOME:

read independently at least one additional Malaysian novel or short story outside of class generic to the genre being studied, and, through the process of analysis and synthesis, write a paper incorporating class readings and essays.

Composition Outcomes:

The Unit Composition Outcome: To compose a well-structured critical analysis of an argument incorporating a philosophical stance as found in a selection of literature, the use of sound logic, secondary sources, and proper documentation.

The student will...

1. read and analyze Conrad's **Lord Jim** or **Soul of Malaya** by Fauconnier, **Vision 2020** and a short story or novel written by a Malaysian author;

2. effectively analyze and evaluate the arguments found in essays, short stories and novels;

3 select an issue to be debated or discussed such as changes in the colonial period as opposed to contemporary history;

4. develop an effective thesis supported by an original and effective line of argument based on the work by Conrad, **Vision 2020**, and the work by a Malaysian author;

5. organize information in an orderly and coherent way;

6. incorporate sources, both literary and statistical, into his/her own writing-not simply by quoting extensively, or by paraphrasing, but also by having digested material so that he/she can present the central tenets of the reasoning and logic in his/her own words;

7. properly document quotations, paraphrases, and borrowed ideas.

Editing and Revising:

1. give helpful feedback on another writer's paper;

2. effectively revise personal research writing after receiving feedback from other students;

3. **carefully** proofread the final drafts of the various writing assignments to find and correct errors in grammar, mechanics, and usage;

4. carefully proofread papers to determine whether or not sound lines of argument were followed.

Historical Strand of the Malaysian Studies Unit

The student will be expected to ...

1. locate and label on a map the countries which impacted Malaysia during the time of colonization and modernization;
2. explain how the geography of East and West Malaysia influenced the societies living within that region;
3. identify important groups and individuals whose contributions affected conditions and ideas in Malaysian society;
4. recognize the diverse contributions, such as the dominant philosophies and religions, made by past and present civilizations to Malaysian history;
5. produce a timeline depicting important events occurring during the establishment of Malaysia;
6. comprehend the multiple causation of economics and technology in the global world economy.

Specific Areas to be Studied in the Social Studies Strand:

Geography: Understand the influence of world trade in this sphere of the world. Work with maps detailing trade zones, diverse economic regions, and national boundaries.

Sociology: Describe the interaction of the people and the environment. Areas which need to be highlighted are types of architecture, forms of government, assorted foods, trade, types of housing and products native to the region.

Philosophy: Questions to be discussed in this area are the values and ethics of the people and the religious beliefs of the cultures within the society.

People: This section would highlight the groups of people, Bumiputera (the indigenous people of Malaysia), Chinese, Indian, and Eurasian communities, and individuals making an important contribution to Malaysian society.

Movement of People and Ideas (Technological and Economic Development): The history of commerce and industry and the development of products will comprise this section of the unit.

Materials to be used in the social studies strand:

There will be no single text used exclusively. The items and books listed in the bibliography will be used as a resource for information by the instructor and the students. In addition, several lectures given in Malaysia will be highlighted and distributed to students. This information, in part, is found in the appendix section of the unit plan. Students will be encouraged to do library research work in particular in the study of Hinduism, Buddhism, Islam and Christianity. Cultural information concerning the Chinese, Indian, and various indigenous groups of people inhabiting Malaysia will also be a part of individual research on the part of the students.

Culminating Activity:

Each student, or pair of students, will produce a book on Malaysia. The book will be written from the perspective of a member of either the Malaysian, Indian or Chinese society.

General Guidelines for the Project:

1. The book must have a set of covers. Points will be allotted for the covers. Make them look good! Use markers, etc., to decorate your work.

2. Each book must include a map detailing the important countries which impacted the history of Malaysia.

3. In your book you must select what you feel are the 10 most important dates in Malaysian history. You also need to state why you thought these dates were important.(Some of these will be influenced by the cultural group of which you are a member.)

4. You need to have a list of additional references consulted at the conclusion of your book. This will be a list of any books, videos, or other materials pertaining to the subjects studied in this unit.

5. Your book needs to include graphs, diagrams, charts and pictures.

Each Book Must be in the Following Order:

1. Cover
2. Table of Contents
3. Map Page
4. Table of Dates
5. Important topics to be written about in your book:
    a. Explain who you are. You should create a new name for yourself. What type of work does your character do and where do you live? What type of a home do you live in? What kinds of food does your family usually eat? Discuss the varieties of clothing you wear. (This will require additional research.)
    b. What are your religious beliefs? Write about your faith and religious practices.
    c. Explain historic background from your character's point of view.
    d. Discuss the economics of the country. Again, do this from the point of view of your character. Which imports and exports are important to you?
    e. Discuss how Malaysia was able to interact with other nations throughout her history.
    f. Let the reader know about the **Vision 2020.** How did your character feel about this document? What are the benefits to Malaysia as documented in this proposal?

Grade Criteria

5 = Excellent
4 = Very Good
3 = Average
2 = Below Average
1 = Unacceptable

______ Cover:
The book must have covers that are neat and reflect the historical period studied in class.

______ Table of Contents:
The table of contents must accurately list all of the sections found in the book along with the page numbers.

______ Map:
The map needs to depict the important cities and countries studied in this unit.

______ Table of Dates:
The book must include a page of the 10 most important dates. The dates must be selected by you. You need to state why these dates were chosen.

______ Graphs/Diagrams/Charts/Pictures

_____ Bibliography:
The bibliography must contain a listing of books pertaining to this unit of study. Correct bibliographic form must be used.

Important topics to be written about in your history book:

____a.Explain who you are.
____b.Religious beliefs of your character.
____c.Explain the history of Malaysia.
____d.Write about economics in relation to your character.
____e.Define how Malaysia was able to interact with others countries throughout history.
____f.What will the benefits of **Vision 2020** be for you and your country in the next 25 years?

______ **Total of accumulated points.**

TIMELINE - MALAYSIA

Purpose: The timeline encompasses dates important in the overall history of Malaysia, in addition to information pertaining to the fine arts, the educational system, economic development and the development of the museum system. The notes are not meant to be handed to students, but as a resource for the instructor. Consequently, that is why all of the types of dates have been grouped together in chronological order as opposed to categorized according to subject.

Pre-History - There is a basic theory that a relationship of words between the native people of Malaysia, Hawaii, and Madagascar exists. On the other hand, Thailand and Malaysia do not have the same language patterns indicating settlement of the two countries by differing groups of people. Malays settled here 5,000 years ago.

4th Century A.D. -There is a new development in the Hindu and Buddhist religions. These faiths come directly from India.

1200's - Marco Polo had also stopped in the Straits of Malacca and reported that you could get whatever you wanted there.

1303 -Stone inscription - Islamic law is written on this stone. Look on page 52 of the Museums of Malaysia Book. This is a foothold for the Islamic faith in Malaysia.

1400 - Malacca Empire: The prince was sleeping under a malacca tree, thus the origin of the name. In the 15th century this becomes one of the world's largest ports. Spices are very important at this time also.The Spice Islands were primarily the islands of Indonesia. The Silk Route is the other way to get to the East.

1511 -1975 -The period of colonization in this part of the world lasted from 1511-1975 or, the time when the Portuguese came to the time when the Americans left Vietnam.

1511 -The first European foothold comes with the fall of Malacca and then the Portuguese take control. After the Portuguese came the Dutch. Portuguese did try to convert, but they were not successful. The Dutch were somewhat more successful. The Dutch were more aggressive.

1641 -The arrival of the Dutch and the Dutch East India Company.

1796 -The arrival of the British when Frances Light came to Penang. It was also in this era that Raffles bought Singapore.

1816 - The first English school was established in 1816 and was called the Penang Free School.

1824 -The British and the Dutch switched territories.

1824 - The second English language school, Raffles Institution, was established in Singapore.

1874 -Industrial Revolution is occurring in Britain and the British need raw materials such as rubber, tin, etc. In Perak the British do as "Whitehall" says and the 1st British ruler, defacto, runs the government. The British also brought in workers from other places such as the Indians, Chinese, Javanese, etc. Each one of the groups did something different. This transforms the country into the modern industrial country it is today. The model is Perak. The history of Malaya and the U.S. have a similar history at this point.

1874 -1942 - is the period of British rule.

1874 -There is a British Intervention and a treaty was signed. **Pangkor Treaty-** The Sultan agreed to have someone advise him on how to run the state. The British intervened because of lawlessness in Perak.

1885 -The first railways were built.

1883 - The first Malaysian museum was started in 1883 and was only really a house of curiosities.

1888 - A new museum was begun in Selangor. It was opened to the public in 1904.

1900 - The publication of **Lord Jim** by Joseph Conrad.

1905 -"White power" was physically defeated. It has now been proven that the white man is not invincible.

1905 -King Edward VII College of Medicine is opened in Singapore. This is not for the training of doctors, but for the training of paramedicals. This is the first higher degree of education in Singapore. Raffles College was affiliated with London University and later became the University of Malaya.

1920's - 1930's This is the era of the Communists. The world should be ready for political upheaval. These were the political concepts of a world Communist party. Ho Chi Min (etc.) in the 1920's and 1930's were the first generation. The early communists were the freedom fighters and they were the most organized. In Malaysia the resistance force was largely Chinese. The Japanese were brutal to those who disagreed with them-especially the Chinese. The Chinese and the Japanese had previously been enemies. The New Period equals the Communist Threat. China was against the Malay nationalists. There was a bonding of the Malay and the British. (The Chinese wanted to take over Malaya.) Communism does not sell in Malaya. In Malaya you could isolate the Chinese.

1930's- The depression of the 30's was a setback for Malaya. Both the tin and the rubber industries struggled. Thousands of workers were sent back.

1931 - The publication of **The Soul of Malaya** by Henri Fauconnier.

1932 - The Immigration Act curtails immigration.

1937 - The first census returns were established.

1940's and 1950's During this period of time in the art world the Malaysian artists looked to western art for what was happening in the field. Currently, they are establishing their own artistic identity.

1941 - The arrival of the Japanese. The Japanese literally walked in. The cannons and guns in Singapore were cemented down. The Japanese were a catalyst. When the whites returned they found that they were not exactly welcome anymore.

1942 - December 15 - Defeat of Singapore. Then the Japanese invaded. Malnutrition was found all over and it was difficult to stay alive.

1945 -1957 -This period of time is the actual start of self rule.

1945 - The Allied forces dropped a bomb on the main museum.

1948 -Federation of Malaya was formed.

1948 -1960 - The Emergency. This also is the time when there were extensive problems with the Communists. A railroad is built from Burma to Thailand. There are a great number of deaths and forced labor at this time.

1948 -Nine royal families said that they will accept the Federation of Malaya States.

1950 (June 25) Economic boom for Malaysia. Industrialization then came. Everything was imported at this time; Industrialization then starts. There was a succession of 5 Year Plans. "We will always be friendly toward foreign policy."

1952 **-The Competitive Zone** is a term that applies to economics and whatever product is cheaper you need to produce of more with less cost involved. There were new replanting schemes. To many old trees meant that you needed to replant with high yielding trees.

1954 -"Isolate the Enemy" was the policy in relation to the problem with communism and it was very successful.

1955 - The First Election

1955-First Election was held on this date. The Alliance Party was a joining together of the following parties which represented the various ethnic groups: United Malay, NCA-Chinese, and the MIC-Indian party.

1955 -To the present they have never skipped an election.

1957 - The 1st Prime minister decrees that there must be a national museum.

1957 - There was a branch of the University of Malaya in Kuala Lumpur.

1957 (August 31) Malaysian Independence

1957 -Malaysia is on its own. There is a redefining of many things as a new country is formed. Everyone is thinking in different terms at this time.

1960's -(Early 1960's) - Early industrialization. MIDA was formed.

M - Malaysian
I - Industrial
D - Development
A - Association

1962 -The two, the University of Malaya Singapore and the University of Malaya Kuala Lumpur, became separate, autonomous institutions.

1963 -(September) Malaysia-Singapore forms one country.

1963 -(September 16) Malaya now becomes Malaysia. Before this there was a collection of Malay States. Malaysia negotiated for power.The process of establishing a modern country was not quite as bad in Malaya. The British were good about limited short wars. They waged anti-guerilla warfare.

1965 -Singapore split with Malaysia

1969 -A riot over race relations, otherwise there have been no ethnic problems. You must show respect to each other. There are limitations to what you can discuss.

Pre-1970'S -The art movement in Malaysia is still very young. In Thailand they invited Italian artists. In Malaysia there is a new tradition because the English did not necessarily bring their art forms with them. Verses from the Koran become an art form. Before the 1970's Songet and Batik were only worn. Now they also are an art form.

1987 -The name of the college, Disted, comes from distance education. There is also an altering of the college system in Malaysia in the entrance of private colleges.

1991 - (February 28) Prime Minister Y.A.B. Dato' Seri Dr. Mathathir Bin Mohamad delivers the "Vision 2020" paper detailing the challenges Malaysia will be facing in the coming years and enumerating a plan for successful economic growth and stability.[3]

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[3] This timeline is the result of lectures given in various locations in Malaysia: two lectures given by Mr. Mano Maniam in Kuala Lumpur on June 26, 1995 (An Overview of Malaysia) and on July 5, 1995 (Introduction to Hinduism in Malaysia); Mr. Mohd Kassim bin Haji Ali (Fine Metal Handicrafts) and Dr. KamarulBaharin bin Buyong (The Cultural History of Malaysia) on June 27, 1995 at the National Museum in Kuala Lumpur; Mr John Doriasamy (The Economic Situation in Malaysia) on July 4, 1995 at the University of Malaysia in Kuala Lumpur; Dato' SharomAhmet (Disted College and Tertiary Education) on July 12, 1995 at Disted College in Penang; Ms Sharifah Zuriah Aljeffri (Malaysian Art) on July 15, 1995 at the National Art Gallery in Kuala Lumpur.

Appendix

The appendix section is a series of notes from lectures given by Mr. John Doriasamy on the economics of Malaysia July 4, 1995, Dr. Rokiah Talib on modernization in Malaysia on July 6, 1995 and Mr. Anandan Adnan Abdulah on the subject of the pepper industry on July 19, 1995.

The purpose of the inclusion of the notes is to assist the instructor in providing information for the teaching of the unit. The notes provide merely an outline, and additional information would need to provided through student or instructor research.

Speaker: John Doriasamy {On radio he is the voice of Malaysia.}
Topic: The Economic Situation in Malaysia
Location: University of Malaysia

There is a need in Malaysia for both skilled and unskilled labor because of the rapidly growing economy. The speaker then porceded to discuss the geography of Malaysia and briefly outline several of the areas.

Langkawi-a resort island
Kelang-The premier port of Malaysia
Penang-Industrial, but small
Johor-Coastlines on both seas
Kelantan
Terengganu-a success story, they found off-shore oil.

The west coast is more highly developed than the east coast.

Mr. Doriasamy introduced his lecture with a brief history of Malaysia. The following information was included:
Sultans - the hereditary feudal rulers
British colonial rule united the country.
Sabah is filled with illegal immigrants from the Philippines.
1874-1942 is the period of British rule.
1945-1957 is the actual start of self rule.

Rupert Emerson gave the name Malaysia.He wrote a book named **Malaysia**. This book was written in the 1930's and his observations were accurate.

The jungles and the physical terrain made transportation difficult. There was no electricity or air-con. Malaria was also bad here. For every mile of railroad, several hundred died of malaria.1874 - the British intervened because of lawlessness in Perak. This is one of the richest tin mining areas in the entire world. The British intervened. Kinta=tin. 1874 - Treaty of Pangkor is signed, and in 1885 the first railways are built. Peninsular Malaysia is like Florida or Arkansas. 75,000 sq. miles.

In the rubber industry the trees come from Brazil.Indians came as indentured labor and were mostly Tamils. The people living on the rubber plantations were isolated and consequently socio-economic differences occurred. These are unstable industries because the price would fluctuate. These were lonely lives - you drank or you read. {Soul of Malaya} You had to be careful not to get malaria. Mosquito netting is a must! Rubber is also produced by subsistence farmers. For a long time there was no substitute for plantation rubber.

The Competitive Zone, from and economic standpoint, whatever is cheaper you need to produce more of with less cost involved. At this time there were also replanting schemes. 1952-There are too many old trees and you need to replant with high yielding trees.

RRI=Rubber Research Institute
Today 1 million tons are produced, especially in Johor. They need imigrants because it a labor intensive industry.

1930's- The depression of the 30's was a setback for Malaya. Both the tin and the rubber industries struggled. Thousands of workers were sent back.

During WWII the Japanese first landed in Kota Bahru. December 15, 1942 was the defeat of Singapore. Then the Japanese invaded. Malnutrition was found all over and it was difficult to stay alive.

June 25, 1950 is an economic boom for Malaysia. Industrialization then came. Everything was imported up until this time. Industrialization then starts. There was a succession of 5 Year Plans. "We will always be friendly toward foreign policy." This attitude indicated that Malaysia was willing to work and trade with foreign countries. Sri Lanka and Indonesia did not take to foreign capital.(And their economies faltered.)

The early 1960's were a time of early industrialization.

M - Malaysian
I - Industrial
D - Development
A - Association

Problems with rapid development:

- They sometimes lose the idea of development with a human face.
- The jungle is being destroyed.
- The Straits of Malacca are one of the world's filthiest waterways.
- Most rivers in Malaysia are already "spoiled." There needs to be a greater sensitivity.

The new focus is called **Vision 2020.**
You need to have priorities concerning people and work ethics. There are free trade zones. Malaysia is a sellers market for laborers.

Reading List: John Doriasamy
Topic: Malaysia in Literature
Date: July, 1995

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Conrad, Joseph, Lord Jim, Alamayer's Folly, The Planter of Malata. Conrad, a Pole, became a British citizen. He wrote about the South-East Asian maritime milieu, which he knew at first hand about a century ago. Modern Literary Classics.

Emerson, Rupert, Malaysia, Malayan history and geopolitics. Written in the mid-1930's. Classic.

Fauconnier, Henri, The Soul of Malaya, Biographical, introspective and even poetic prose! Written by a French planter. Milieu of old Malaya. Very readable. Oxford University Press:Singapore; 1990.

Keith, Agnes Newton,Three Came Home. An American married to a British colonial officer in Sabah pre-war. Describes life in a Japanese prisoner of war camp during the years 1942-1945. Land Below the Wind. An attractive description of the peoples and land of Borneo.

Maugham, Somerset, Several short stories mostly about the British expatriate community in Southeast Asia in the 1920's and 1930's. After the play The Letter. Set in Malaya and based on a true murder mystery!

The reading list was given by Mr. Doriasamy and is a valuable source of information concerning literature written about Malaysia.

Speaker: Dr. Rokiah Talib
Topic: The Effect of Modernization in Malaysia
Date: July 6, 1995
Location: University of Malaysia

LAT-Political Cartoonist-He depicts live in Malaysia very well. Dr. Talib showed the group a series of LAT cartoons.

Modernization has greatly changed people's lives.In the past the common people performed for royalty. Now we have a mass culture which is elitist. Much has now been brought down to the masses - i.e.- "Mass Culture". There is now culture homogenization. The whole world is market dominated and things are now a mass culture. We cut across cultural barriers. In order to sell you need to deconstruct cultural barriers.

Families used to be the seat of culture. What happens today? Stories to children have changed - more "good" based. Now Filipino maids are raising the children and cultural dissemination is no longer handled by the family.

LAT- **Malaysian Way of Life**

AIM - A Muslim group that formed in the 70's to counteract modernization.

The family was the core in society and culture. This used to be production/consumption. Now it is more consumption. Mothers no longer tell children about nature and folktales etc. Easiest route is pushing the child toward the T.V. Modern children now read Goldilocks. Folktales of the past are no longer known to children. Modern parents are too busy with careers to train. This is happening among all of the folktales. Local communities are losing their local color. Western influence is popular.

Why is this so? Western things are so easily available. Children see things on T.V. and want these things. A good example of this would be Big Bird.

Marriage Ceremonies

In the past, marriage was the only option. Now single men and women are more accepted. You do not elope in Malaysia. But, there are several touches of modernity. For the wedding ceremonies the villages could use lots of space. There were no caterers etc. the family took care of everything. Along the same idea, having your relatives looked after in a hospital was looked down upon. Among the Indian population arranged marriages are still the norm. Astrology is also important. For practical reasons weddings are now held in a hall with caterers. Even though the wedding is held in a hotel, many traditional trappings still exist.

Housing and Urbanization

Malays are most affected by urbanization from the 1970's "social engineering." You used to want a "plot of land" now a "place in the sky." Condos are the modern homes. Recent migrants from rural areas have problems with urbanization.

Food

Food is rice. Most Malaysians cannot do without rice for a day. "No energy to go on." Now they are aping the food of the west. The rice "Paddy" has its own life spirit. Paddy Pun=Iban-life of the spirit. The women are the custodians of Paddy Pun and they control the food. Modernization is therefore the disempowerment of women among the Iban. A child is constantly told to respect rice. You don't scatter food (waste) because rice has life.

Eating has its own rituals. Males used to eat first. Today the power lines crisscross. You don't mess around with the father in Asian culture. You don't even speak the father's name. This is how life was organized.

Faith Healers

An accepted process here. They have changed the process somewhat. Much has now adapted to Islam. Most faith healers are males. They receive powers through the dreamsong. Bomo-usually goes through family lines.

There is a high rate of divorce among Malays-especially in Kelantan. Culturally it is more accepted for a man to divorce his wife.

Collected fables Azah Aziz

Speaker: Mr. Anandan Adnan Abdulah
Topic: Pepper
Date: July 19, 1995
Location: Kuching, Sarawak

Pepper Facts:

Pepper is a vine which grows 3-5 meters.
It grows on a pole.
Now they want to grow the vine only 2 meters high.
The plant has a life of 20 years.
"Fruits" come in a couple of years.
Both black and white pepper come from the same plant.
It is just a matter of processing.
It is the skin that makes the pepper black.
Red pepper is not really pepper, it is pseudo pepper.
Green pepper comes off of the vine and then you blanch it.
Pepper has always been a crop here.
It is indigenous to India.
Columbus was looking for pepper which was found in Borneo, but was mostly found in India.
In the 11th and 12th centuries there were Indian colonies here.
There was a strong Indian influence.
They came because this was a trade route.
15-20% of the world's supply of pepper is found here.
In India they produce about 60 thousand tons of pepper, but they use at least 30 tons of it.

In India pepper is used as a medicine - pepper oil fragrance-but no spiciness. They are in a spiral of price fluctuation. All pepper from Sarawak must be graded.

New concerns: Bacteria levels in pepper are traditionally high. Sterilization is done in the U.S. We use a banned chemical for this. THE GOAL IS TO PRODUCE STERILIZED PEPPER. Pepper will keep away insects.

Black=Most Pungent
White=Less Pungent
Green=Hardest to process, and is used in salads, etc.

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MALAYSIA AND THE CHALLENGE OF DEVELOPMENT BY THE YEAR 2020

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Teacher's Introduction

The following materials are designed for a social studies class in world cultures. The background material and question activities should provide students with sufficient understanding to interpret the selections of the primary source document which follows.

Unit Objective:

To understand how the history and geography of Malaysia will affect its ability to reach its stated goals of being a developed nation by the year 2020.

Lesson 1: Background

Students read the background materials to get a general sense of the history of Malaysia. Students should have access to a good map. This material could also be presented orally by the teacher.

Objectives:

- To be able to find Malaysia on a map of the world and to understand the strategic nature of its location.
- To understand the Colonial past which included the Portuguese, Dutch and British.
- To understand the impact of colonialism on the development of Malaysia
- To understand that Malaysia is a multicultural society like the United States, with four major ethnic groups Malay, Chinese, Indian, and native tribal peoples.
- To understand the term **bumiputera**, and the special position of bumiputeras in Malaysia

Lesson 2: Geography Facts

Students should read the page of geography facts and work in groups to answer the questions. Some require library research, others do not. Depending on the time available, different students or groups could be assigned different questions and then report back to the class.

Objectives:

- To understand basic facts about Malaysia's geography
- To evaluate the advantages and disadvantages of Malaysia's economic position as it strives towards its goal for 2020

Lesson 3: Economic Facts

The facts lists here should enable students to compare the demography and business climate of Malaysia with other nations, both developed and underdeveloped. Using almanacs, online resources like the CIA Factbook, or other statistical resources, students can compare Malaysia to developed countries like Sweden or Japan, to the "tigers" of Asia like Taiwan and South Korea, and less developed countries.

Students could work together or each could take a different developed and underdeveloped country to make comparisons.

This is also an excellent opportunity for a graphing exercise.

Note: These comparisons will be easier to make with countries that are relatively similar in size and population to Malaysia.

Objectives:

- To develop an understanding of demographic statistics and what indicate about the health and future of a nation.

- To understand where these statistics put Malaysia relative to other developed and less developed nations.

Lesson 4: The Plan for 2020

Students should read the plan for the year 2020, understanding that this was a speech made to business leaders in 1991. The class should then go over the nine major points to make sure all students understand them. Students might then look at the order in which they were prioritized and consider which goals will be easier to meet.

Objectives:

- To understand the nine major points in the plan outlined for 2020
- To understand the balance being proposed between government regulation and free enterprise.
- To understand the desire to develop Malaysian businesses while at the same time encouraging foreign investment.
- To consider the advantages and disadvantages of deciding to be a "developed" nation.
- To appreciate that this plan for development has includes social and political as well as economic goals.

Lesson 5 Simulation

Assign roles to the class and have the discussion that might have taken place following the presentation of this report on Project 2020.

- a Palm oil processor
- Owner of a large rubber plantation
- a Malay rubber smallholder
- owner of a rice plantation
- the Chinese owner of a small shopping mall
- the head of a Malay Fisherman's cooperative
- the owner of a tin mine
- a representative of the tin miner's union
- the director of the pepper marketing board
- the director of Tourism for Penang
- the CEO of Malaysia Airlines
- the president of Malaysia's Science University
- a secondary school English teacher
- a representative of the Lumber marketing board
- the president of a cement company
- The director of a larger construction company
- The buyer for a larger upscale department store
- a representative of the small retailers of Johore

Malaysia: Historical Background

The Malay peninsula has historically held a strategic position in Southeast Asia. Sailors and traders had to pass through the Strait of Malacca, to carry on trade between the Indian Ocean and China. Ships took advantage of the easterly trade winds each December and January to bring spices-cloves, nutmeg, mace, cinnamon, and peppers-from Java and the eastern Indonesian archipelago and silks, brocades, and ceramics from China. In May the prevailing westerly winds brought the merchants from India, Pegu, Persia, and the Arabian Peninsula and sped the eastern merchants home. The Malay Peninsula itself contributed resins, tropical woods, and tin, which was mined in the hills. Thus modern day Malaysia, which includes of the of Malay peninsula (except Singapore), and also a portion of the island of Borneo, has a long tradition of international trade. Today Malaysia is one of the fastest growing economies in the world and it has set itself a challenging goal: to become a developed nation by the year 2020.

Because much of Malaysia is hilly tropical rainforest, the traditional economy consisted of farming and fishing along the coastal areas and along the rivers which formed the only means of transportation through the dense interior. The Portuguese were the first Europeans to take an interest in the peninsula. During the fifteenth century Malacca was the linchpin of the world spice trade headed through the Indian Ocean to ports of the eastern Mediterranean, and Venice.

The Portuguese motivations were both spiritual and commercial. They sought to break Muslim control of the sea-lanes over which the rich spice trade was carried. Although the Portuguese now had a commanding position on the strait they never gained a true trading monopoly. The Dutch were also becoming a significant maritime power. In Malaya their interests centered in tin, and they made alliances with some Malay groups to challenge the Portuguese. The Dutch were able to push the Portuguese out of the so-called Spice Islands of the eastern Indonesian archipelago, and in 1619 they established a permanent base at present-day Indonesian capital of Jakarta. They then managed to take Malacca from the Portuguese. Isabella Bird, a nineteenth-century traveler who visited Malacca, compared Dutch and Portuguese rule: "If the Portuguese were little better than buccaneers, the Dutch who drove them out were little better than hucksters—mean, mercenary traders, ... content to suck the blood of their provinces and give nothing in return."

In the late eighteenth century the British East India Company sought to establish a naval base at the eastern rim of the Indian Ocean. In 1785 Francis Light, a private trader, negotiated on his own an agreement with the sultan of Kedah who granted the island of Penang to the British. In March 1791 the sultan was obliged to sign an official agreement guaranteeing that the British would have complete control of Penang's harbor and a supply of food.

Penang's policy was initially one of free trade, and the island became an entry port where the products of India and the West were exchanged for local commodities, such as tin, spices, ebony, rattan, and pepper. Soon Penang eclipsed Malacca, which had foundered under the Dutch. In 1795 Malacca had a population of only 1,500, compared with Penang's 20,000.

During the industrial revolution of the nineteenth century The British also invested in rubber plantations and tin mining. On Borneo, "White Raja" Sir James Brooke had established his own state of Sarawak which also became British colonies. As the British enterprises expanded, large numbers of Chinese and Indian immigrants came to the peninsula to work in the mines and on the plantations. Many new immigrants also set up their own commercial and industrial enterprises.

It was tin, however, that spurred a revolution in both the economy and population growth of the west coast of the peninsula. This metal had been one of its earliest exports. Malays had panned it from river beds for centuries, but in the nineteenth century the ownership and operation of more modern tin mines were predominantly Chinese who adopted new technology from abroad, principally Australia, and adapted their own extensive experience in irrigation to make the mines more productive. By the end of the nineteenth century, the Federated Malay States were the world's largest exporter of tin.

The growth of rubber plantations on a large scale was a recent phenomenon and rubber surpassed tin as the peninsula's most profitable export by 1961. European planters abandoned coffee in favor of rubber, particularly after the invention of the automobile. In 1900 only about 2,000 hectares were planted in rubber, but, the number increased to 109,000 hectares by 1908. In 1913 it was 322,000 hectares. By 1920 the peninsula was supplying 53 percent of the world's rubber.

At first, traditional Malay society was little affected by the economic and social changes that were transforming many parts of the peninsula, particularly the western coast. Most Malay villagers continued as in the past to earn their livelihood in rice cultivation or fishing-although eventually some became rubber small holders. The Malay sultans-on whom most villagers focused political and religious loyalties-had been permitted by the British to retain sovereignty over their Muslim subjects in their respective domains.

The origins of the economic imbalances emerged during this British colonial period. The British two economies: an alien economy, overwhelmingly under Chinese and foreign control, and an indigenous, traditional one providing a marginal livelihood for Malays. While the traditional economy languished, the export economy made giant strides. Between 1881 and 1931 the monetary value of exports from the peninsula increased thirty fold. Small numbers of Indians found a place in expanding urban commercial enterprise, but most remained on the rubber plantations.

During World War II the Japanese invaded the Malay states and occupied them from 1942-45. This disturbed the equilibrium of colonial society because the Japanese tried to get Malay support and treated the Chinese minority very harshly. It also led the Malays to question the advantage of British colonial status, since the British had been unable to protect them from the Japanese. After the war, an independence movement gained strength and in 1957 a coalition of Malay, Chinese, and Indian leaders won the first federal elections of the newly independent and democratic state of Malaysia. For a time Singapore was part of the federation, but in 1965 it separated to become a separate (and thriving) nation.

The independence plan was born of strenuous negotiation and compromise among the ethnic groups which comprise Malaysia. It struck a delicate balance between the interests and influence of the Malay community and those of the other segments of the population. While the Malays were a majority of the population on the peninsula, they had had few opportunities to get an education, to develop businesses, and were largely living in poor farming and fishing communities at the time of independence..

The constitutional arrangements, guaranteed certain advantages to the Malays, but left room for optimism among the country's large Chinese and Indian ethnic communities and numerous smaller ones as well. Wealthy Chinese had become a powerful force in the commercial affairs of the Malay Peninsula in the pre independence period and had foreseen a rewarding role of their community in an independent Malaya. On Merdeka (Independence) Day, therefore, many ethnic Chinese and Indians shared with Malays the vision of a free and economically strong country created through compromise.

At independence in 1957 the Federation of Malaya had highly favorable economic prospects. A number of observers viewed it as being better off than any Southeast Asian country or territory except Hong Kong. Although a high rate of population growth could eventually offset the favorable ratio of land to people, its resource base was rich, and the energy, skill, and enterprise of the Chinese entrepreneurial group-given free rein under liberal economic policies-was a definite asset.

Although there was progress in the early years of independence, a riot in 1969 reflected the socio economic frustration among poor Malays and their resentment of gains at the polls by Chinese opposition parties. As a response to the riots, during the 1970s this ruling elite implemented a radically new approach to the country's problems, growing out of the realization that poverty, as a source of tension and disaffection, must be eliminated.

The problems stemmed not from inequalities in the level of education and economic opportunity among different groups. Relative to the predominantly poor, rural Malay majority, the Chinese in general are urbanized, modernized, and well-off. As for the Indian community, except for a prosperous few, most are little better off than the impoverished Malays. Language, culture, and regional distinctions between also led to conflicting aspirations in the multiethnic society.

A Malay-led multi-ethnic ruling coalition chosen from members of parliament worked out the concessions and compromises that became the standard mode of operation in communal politics. The paramount ruler was to "safeguard the special position of the Malays" (seen as the indigenous community) and to protect the "legitimate interests of other communities" as well.

Discussion of matters that might incite communal resentment (called "**sensitive issues**") was banned making it an offense to question such matters as the "special position of the Malays and other indigenous groups." A government-led multiethnic council examined the sensitive problem of communal tension and a new economic strategy was devised.

By 1971 Malaysia was prepared to lay the groundwork for implementation of the **New Economic Policy (NEP).** The power and resources of the government were to be set in motion to counteract economic imbalances. The objective of the NEP was national unity, which was to be attained by ending poverty on the one hand and restructuring society so particular ethnic groups were no longer identified with particular jobs.

Growth under the NEP during the 1970s was good. The country experienced an increase in exports of palm oil, timber, and petroleum as well as growth in manufacturing. The number of households living in poverty had been reduced from 49 to 29 percent..

During the 1970s the government permitted a broad latitude of freedom in the political process, although constraints on discussion of **sensitive political issues** remained in effect.

Changes in education since the 1970-71 caused controversy when the government phased-out of the use of English as a medium of instruction in government-aided schools. This was seen as appropriate, given that Malay is the national language, but Chinese and Indians, most of whom had chosen and English-language education, perceived themselves to be at a disadvantage in competition with Malays. At the university quotas for each ethnic group assured sixty percent of the seats to Malays and indigenous peoples together known as **Bumiputeras**, or people of the land.

The incredible jump in the figure for manufactured goods as a percentage of total exports from 22.4 percent in 1980 to 78 percent in 1994 illustrates the amazing change over the past decade. This realization led the Malaysian government to encourage activities which would add value to natural resources by further processing them within the country before shipping them overseas. A good example are commodity exports such as rubber, timber, petroleum, and tin which were processed into value-added goods with a high global demand such as gloves, tires, furniture, steel and aluminum.

Among the issues that Malaysia has had to face as a young independent nation is racial harmony among the four major ethnic groups: the Malays, the indigenous tribal peoples (primarily on Borneo), the Chinese and the Indian. These tensions came to a head in 1969, but since then, the country has strived toward unity which will be essential for reaching its goals by 2020.

Malaysian Geography: Interpreting the facts.

1. Malaysia has a land area of about 330,000 square kilometers.
What American state or states have the same size?

2. Malaysia consists of two parts: Peninsular Malaysia and states of Sabah and Sarawak- on the island of Borneo, separated by some 650 kilometers of South China Sea.
Is this an advantage or disadvantage for development. Why?

3. Peninsular Malaysia has long, narrow, steep mountain range in the center, coastal plains on east and west; Sabah and Sarawak have flat coastal plain rising to mountains along the Indonesian border.
In planning for the year 2020, how would you deal with these geographical obstacles?

4. About 70 percent of country is covered by tropical rain forest. Many already developed countries have depleted their forests and are putting pressure on Malaysia to preserve its rainforest.
Is this fair? Should Malaysia sell off its tropical timber to hungry world markets?

5. The climate of Malaysia is hot and humid all year round. Traditional buildings had cross ventilation and verandahs. Modern city buildings all depend on air conditioning.
What are the implications of this trend for a developed country? Is air conditioning a basic necessity like central heating? What kinds of energy demands will result?

6. The average population growth rate for the population in Peninsular Malaysia during 1970-80 period was 2.2 percent.
How does that compare with other countries of the world including China, India and the United States. Is that pattern more similar to developed or non-developed countries.

7. The urban percentage of population 34 percent for country as a whole. It is higher on the peninsula, and lower in Sabah and Sarawak.
How does that compare with the urban percentage for the United States?

8. The ethnic composition as reported in the 1980 census was 6,132,000 Malays, 3,651,000 Chinese, 1,093,000 Indians, and 69,000 others for Peninsular Malaysia. Malay (Bahamas Malaysia) official language. Numerous Chinese languages are used in the Chinese communities and Tamil is used in Indian communities.
Is it helpful to have one national language in a developed country?
Which countries of the world have more than one official language?

9.Many Malaysians learned English because most of the schools were taught in English during British colonial rule.
Would it be more practical for a "developed" country to use English rather tahn Malay as its common language?

Elementary students may study in Malay, Chinese, or Tamil but all students must study in Malay in secondary schools. English is compulsory second language in all schools.
What are the advantages of having elementary students study in the language they speak at home. Will it be harder for them to switch when they get to seventh grade?

10. Ethnic Malays are Muslims and the official religion is Islam. Buddhism, Confucianism, Taoism Hinduism the and Christianity are also practiced.
Does having a population of diverse religions help or hinder development?
Do most developed countries have an official religion?
Does it seems to make a difference?

The Malaysian Economy: The Prospects for Progress

1. **Major agricultural products: rice, rubber, palm oil, coconut, pepper, and tropical hardwood.**
   Which of these are likely to increase in importance and value in the 21st century?

2. **The Study of population is called demography. Compare the figures below with a "developed" and an "undeveloped" nation. What conclusions can you draw about Malaysia?**
   Population: 19,723,587 (July 1995 est.)
   0-14 years: 37% (female 3,559,434; male 3,690,310)
   15-64 years: 59% (female 5,871,131; male 5,844,568)
   65 years and over: 4% (female 423,539; male 334,605) (July 1995 est.)
   Population growth rate: 2.24% (1995 est.)
   Birth rate: 27.95 births/1,000 population (1995 est.)
   Death rate: 5.56 deaths/1,000 population (1995 est.)
   Infant mortality rate: 24.7 deaths/1,000 live births (1995 est.)
   Life expectancy total population: 69.48 years
   male: 66.55 years female: 72.56 years (1995 est.)
   Total fertility rate: 3.47 children born/woman (1995 est.)
   Literacy: total population: 78% male: 86% female: 70%

3. **The statistics of past economic growth are not always predictors of future growth. Compare these statistics to a typical developed and undeveloped country and what conclusions can you draw:**
   8-9% average annual growth in 1988-94. The official growth target for 1995 is 8.5%. This growth has resulted in a substantial reduction in poverty and a marked rise in real wages.
   National product: GDP - purchasing power parity - $166.8 billion (1994 est.)
   National product real growth rate: 8.7% (1994)
   Inflation rate (consumer prices): 3.7% (1994)
   Unemployment rate: 2.9% (1994)
   Industrial production: growth rate 12% (1994); accounts for 38% of GDP (1993 est.)
   Agriculture: accounts for 16% of GDP (1993 est.)
   Defense expenditures: exchange rate conversion - $2.1 billion, 2.9% of GDP (1994)
   Exports: $56.6 billion (f.o.b., 1994) Imports: $55.2 billion (c.i.f., 1994)

4. **How does Malaysia's budget compare to that of other developed and under developed counties in terms of income, expenses, and foreign debt?**
   Budget: revenues: $18.7 billion expenditures: $19.1 billion, including capital expenditures of $4.8 billion (1994) External debt: $35.5 billion (1994 est.)

5. **Malaysia is attracting businesses from countries which have higher labor costs. Is it likely that as it becomes beveloped some of these industries will want to move to still "cheaper" countries? Is there any way Malaysia can prevent this?**

Vision 2020

Malaysia: The Way Forward

Working Paper presented by the Prime Minister Y.A.B. DATO' Seri Dr. Mahathir Bin Mohamad at the Inaugural meeting of the Malaysian Business Council, Kuala Lumpur, February 28, 1991

•

The ultimate objective that we should aim for is a Malaysia that is a fully developed country by the year 2020.

What, you might rightly ask, is a fully developed country? Do we want to be like any particular one of the present nineteen countries that are generally regarded as "developed"? — The United Kingdom, Canada, Holland, Sweden, Finland, or Japan? To be sure, each of the nineteen, out of a world community of more than 160 states, has its strength. But each also has its fair share of weaknesses, Without being a duplicate of any of them we can still be developed. in our own mold.

Malaysia should not be developed only in the economic sense. We must be fully developed in terms of national unity and social cohesion, in terms of social justice, political stability, our system of government, our quality of life, our social and spiritual values, national pride and confidence.

Malaysia as a Fully Developed Country

By the year 2020, Malaysians [can be]… living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive, and prosperous. {They can be] in full possession of an economy that is competitive, dynamic. robust and resilient.

The first strategic challenge which I have mentioned — the establishment of a united Malaysian nation — is not likely to be the most fundamental, the most basic.

…No one is against the eradication of absolute poverty — regardless of race, [or] geographical location. This nation must be able to provide enough food on the table … enough by way of shelter, access to healthcare, and all the basic essentials. A developed Malaysia must have a wide and vigorous middle class and must provide full opportunities for those in the bottom third to climb their way out of the pit of relative poverty.

…If we want to build an equitable society then we must accept some **affirmative actions.** This will mean that in all the major and important sectors of employment there should be a good mix of the ethnic groups…. By legitimate means we must ensure a fair balance with regard to the professions and all…categories of employment. Certainly we must be as interested in quality and merit. But we must ensure the healthy development of a viable and robust **Bumiputera** commercial and industrial community.

There can be no fully developed Malaysia until we have finally overcome the nine central strategic challenges that have confronted us from the moment of our birth as an independent nation.

1. **…Establishing a united Malaysian nation with a sense of common and shared destiny, …one** 'Bangsa Malaysia' **with political loyalty and dedication to the nation.**

2. **…Creating a psychologically liberated, secure, and developed Malaysian Society with faith and confidence in itself, justifiably proud of what it is, …fully aware of all its potential, psychologically subservient to none, and respected by the peoples of other nations.**

3. **...Fostering and developing a mature democratic society ...that can be a model for many developing countries.**

4. **...Establishing a fully moral and ethical society, whose citizens are strong in religious and spiritual values....**

5. **...Establishing a matured liberal and tolerant society in which Malaysians of all colors and creeds are free to practice and profess their customs, cultures and religious beliefs and yet feeling that they belong to one nation.**

6. **...Establishing a scientific and progressive society, a society at is innovative and forward-looking, one that is not only a consumer of technology but also a contributor to the scientific and technological civilization of the future.**

7. **...Establishing a fully caring society ...in which the welfare of the people will revolve...around a strong and resilient family system.**

8. **...Ensuring an economically just society. ...in which there is a fair and equitable distribution of the wealth of the nation,.... Such a society cannot be in place as long as there is the identification of race with economic function, and the identification of economic backwardness with race.**

9. **...Establishing a prosperous society, with an economy that is fully competitive, dynamic, robust and resilient.**

A Malaysian view of Affirmative Action

A developed Malaysia should not have a society in which economic backwardness is identified with race. This does not imply individual income equality, a situation in which all Malaysians will have the same income. This is an impossibility because by sheer dint of our own individual effort, our own individual upbringing and our individual preferences, we will all have different economic worth, and will be financially rewarded differently. An equality of individual income as propounded by socialists and communists is not only not possible, it is not desirable and is a formula for disaster.

But I do believe that narrowing of the ethnic income gap, through the legitimate provision of opportunities ...is both necessary and desirable. We must aspire by the year 2020 to reach a stage where no one can say that any particular ethnic group is inherently economically backward and another is economically inherently advanced....

"A full partnership in economic progress" cannot mean full partnership in poverty. ...It must mean a fair distribution with regard to the control, management and ownership of the modern economy.

In order to achieve this economically just society, we must escalate dramatically our programs for national human resource development. ...There is need for a mental revolution and a and a cultural transformation. Much of the work of pulling ourselves up by our bootstraps must be done ourselves. In working for the correction of the economic imbalance, there has to be the fullest emphasis on making the needed advances ...with the most productive results ...at the lowest possible economic and societal cost.

...We should set the realistic (as opposed to aspirational) target of almost doubling our real **Gross Domestic Product** every ten years between 1990 and 2020 AD. If we do this, our **GDP** should be about eight times larger by the year 2020 than it was in 1990. Our GDP in 1990 was 115 billion **Ringgit.** Our GDP in 2020 should therefore be about 920 billion in real (1990) terms. This rapid growth will required that we grow by average of about 7 per cent (in real terms) annually over the next 30 years. ...

We must guard against ...the danger of pushing for growth [without]... stability. [We have] to keep inflation low, to guarantee sustainability, to develop our quality of life and standard of living....

If we do succeed, and assuming roughly a 2.5 per cent annual rate of population growth, by the year 2020, Malaysians will be four times richer (in real terms) than they were in 1990. ...

...Our second economic objective should be to secure the establishment of a competitive economy... It must mean, among other things:

- a diversified and balanced economy with a mature and industrial, [agricultural and service sectors].:
- an economy that is ...able to quickly adapt to changing patterns of ...competition;
- an economy that is technologically proficient [adaptable, inventive and intensive], moving in the direction of higher and higher levels of technology;
- an economy that has strong and cohesive industrial links throughout the system;
- an economy driven by brain-power, skills and diligence ...the knowledge of what to do and how to do it;
- an economy with high and escalating productivity with regard to every factor of production;
- an entrepreneurial economy that is self-reliant, outward-looking and enterprising;
- an economy sustained by an exemplary work ethic, ...and the quest for excellence;
- an economy characterized by low inflation and a low cost of living;
- an economy that is [highly competitive]

Some Key Public Sector Economic Policies For the Foreseeable Future.

Since the early 1980s, we have stressed that this country will rely on the **private sector** as the primary engine of economic growth. ...In the last three years the private sector has bloomed and responded. The policy is now bearing fruit. The outcome: in 1988, we grew in real terms by 8.9 per cent; in 1989, by 8.8 per cent; in 1990, by 9.4 percent without expansionary budgeting by the Government. Even the tiger economies of north East Asia (like South Korea and Taiwan) have not done so well.

In the meantime the Government will continue to downsize of its role in the field of economic production and business. [But it will maintain}... its responsibility for ...providing the legal and regulatory framework for... economic and social development.

The Government will ...escalate the development of the necessary physical infrastructure ...consistent with its other social priorities. ...It will play its role judiciously and actively.

...There can be no doubt that regulations are an essential part of the governance of society, of which the economy is a part ... Without order, there can be little business and no development. What is not required is over regulation, although it may not be easy to decide when the Government is over regulating....

Privatization will continue to be an important cornerstone of our national development and national efficiency strategy. ...In implementing our privatization policy, the Government is fully aware of the need to protect public interest, to ensure that the poor are provided ...essential services, to guarantee that quality services are provided ...to avoid unproductive monopolistic practices and to ensure the welfare of workers....

...We will enhance our industry based] on the simple truth that if we want to develop rapidly — in a situation where the developed economies will be moving out of industrialization into a post-industrialization stage— this is the way to go. If we are to industrialize rapidly, we will need to capitalize on our national strengths and forcefully tackle our weaknesses. ...In 1988, 63 per cent of total Malaysian manufactured exports came from the electrical and electronic and textile industries. Electronics alone accounted for 50 per cent of total manufactured exports. We must diversify....

There is inadequate development of indigenous technology. There is too little value-added, too much simple assembly and production. ...There is a serious shortage of skilled manpower. ...

Small and medium scale industries have an important role to play in generating employment opportunities... They have a crucial role as a spawning ground for the birth of tomorrow's entrepreneurs. The Government will devise appropriate assistance schemes and will seeks to raise the level of management expertise, technological know-how and skills of the employees in this very important and in many ways neglected sector of our economy....

Just as we must diversify the products we export so must we diversify the markets we export too. Malaysian exporters must look also at the non traditional markets. It will require new knowledge, new networks, new contacts and new approaches towards dealing with unfamiliar laws, rules and regulation. It will be uncomfortable but it would be a mistake to consider that it is not worth the discomfort to deal with these markets. Alone they may be small but cumulatively the market of the developing Asian, African and Latin American countries are big. ...

We must persist with export-led growth despite the global slowdown, despite the rise of protectionism, trade blocs and managed trade. When the going is tougher, we must not turn inward. We simply have no choice but to be more mean, more resourceful, more productive and generally more competitive, more able to take on the world....

The Government will continue to foster the inflow of foreign investment. This is essential for Malaysia's Accelerated Industrialization Drive. But we will ...ensure that Malaysia maximizes net benefit from the inflow of foreign investment.

In the past...domestic investors [have felt] that the government has not devoted enough effort to the fostering of domestic investment as we have devoted to those from overseas. This is not completely true but we will redress the situation as we get better feedback.

It is worthwhile to stress again that the development that we need cannot take place without [a solid **infrastructure**]. ...The Government is fully aware of the infrastructure bottlenecks and of the need for massive investments in the years to come. We will not let growth to be retarded by excessive congestion and investment indigestion, as has happened in many countries.

The Development of Human Resources.

From the experience in the last two decades of all the economic miracles of the countries that have been poor in terms of 'natural resources, it is blindingly clear that the most important resource of any nation must be the talents, skills, creativity and will of its people. What we have between our ears, at our elbow and in our heart is much more important than what we have below our feet and around us. ...Without a doubt, in the 1990s and beyond. Malaysia must give the fullest emphasis possible to the development of this ultimate resource.

We cannot but aspire to the highest standards with regard to the skills of our people, to their devotion to know-how and knowledge upgrading and self-improvement, to their language competence, to their works attitudes and discipline, to their managerial abilities, to their achievement motivation, their attitude towards excellence and to—the fostering of the entrepreneurial spirit....

In the development of human resources we cannot afford to neglect half the population i.e. the **Bumiputeras**. If they are not brought into the mainstream and their potentials fully developed... No nation can achieve full progress with only half its resources harnessed. ...

Inflation is the bane of all economic planners. ...Malaysia has managed to keep inflation low. We must continue to keep it low. ...The public must understand what cause

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inflation and must be disciplined enough to combat it. ...No government can put a stop to inflation unless the people are prepared to accept the discomfort of austerity.

In an interdependent trading world, the exchange rate plays a vital role. ..... A high currency value will 'enrich' our people, particularly in terms of buying imported luxuries but our exports will not be competitive and the economy will eventually be adversely affected. Malaysia must learn to be competitive through higher productivity rather than through manipulating exchange rates. ....

In a world of high technology Malaysia cannot afford to lag behind. ...We must try to catch up in those fields where we may have advantages. ...Let us never forget that technology is not for the laboratory but the factory floor and the market. ...Far too often the results of research are ignored in favor of the tried and tested money-spinners. ...

While increasing our industrial manufacturing sector, Malaysia must make sure that our agriculture and services sector will not be neglected. ...We must strive for efficiency, modernity and competitiveness. These should be the guiding principles of our policy towards agriculture, tourism and the development of the entire services sector. ...Fewer farmers should produce more food, thus releasing manpower for an industrial society.

While doing all these we must also ensure that our valuable natural resources are not wasted. Our land must remain productive and fertile, our atmosphere clear and clean, our water unpolluted, our forest resources capable of regimentation, able to yield the needs for our national development. The beauty of our land must not be desecrated — for its own sake and for our economic advancement.

In the information age that we are living in, the Malaysian society must be information rich. It can be no accident that there is today no wealthy developed country that is information-poor and no information-rich country that is poor and undeveloped. ...Already Malaysians are among the biggest users of computers in the region. Computer literacy is a must if we want to progress and develop....

...Small though we may be we must strive to influence the course of international trade. To grow we have to export. Our domestic market is far too small. It is important to us that free trade is maintained. the trend towards the formation of trading blocs will damage our progress and we must oppose it. ...

Let me stress not all collaboration between our public and private sector is justifiable or productive. In many areas there must be a long arm's length approach. But there can be no doubt that a productive partnership will take us a long way towards our aspirations.

What The Private Sector Must Contribute

This nation cannot rely on the private sector as the primary engine of growth if our private sector is inefficient and lethargic. You must be strong and dynamic, robust and self reliant, competent and honest.

Malaysia cannot deregulate its bankers... if the freedom afforded to enterprise becomes merely license to exploit without any sense of social responsibility. Our struggle to ensure social justice — to uplift the position and competitiveness of the **Bumiputeras** and to achieve the other social objectives — must be your struggle, too.

...Our entrepreneurs... must be prepared to think long-term, to venture forth into the competitive world markets. ...And the responsibility of domestic investors must be greater than that of their foreigners because Malaysia is our country, not theirs. We can ask ourselves to sacrifice for our country, but we cannot expect them to do it for us.

In the development of our human resources, our private sector had the most important of roles to play. Train your own manpower. Equip them for their changing tasks. Look after their interests. Upgrade their skills. Manage them well, and reward them.

There is obviously a lot for everyone to do. Unfortunately, there is no simple one shot formula for developing a nation. Many thing must be done by many, many people. And they must be done as correctly as possible. We must be prepared to be self-critical and to be willing to make corrections. But God willing, we can succeed.

Questions on 2020

1. In the opening paragraph, the author mentions many developed countries but not the United States. Do you think this was an intentional omission? Why?

2. Malaysia states that one of its main goals is the eradication of poverty. In the 1960s the US launched a major war on poverty, but today there are as many poor families in the US as ever. Do you think a country like Malaysia has a better chance of ending poverty? Why or why not?

3. Malaysia has a history in which the Malays and native peoples have had fewer opportunities than the ethnic Chinese. Their plans for affirmative actions use **quotas** to assure that future generations of Malays will have equal advantages. IS this a good idea? Will it lead to greater racial harmony for future generations?

Extra credit: Affirmative Action in the United States does not allow for quotas. Find our how affirmative action works in the US.

4, When most people think of the definition of a "developed" country they probably think about industry, airplanes and televisions. Where does this 9-point plan being. How many of the 19 points talk about technological development? Why do you think the other issues are part of a "development plan."

5. The plan talks about a mental revolution. If you were in charge of education and wanted to improve schools as fast as possible, which of the following would you institute:

smaller class sizes,
longer school years,
more computers,
longer school days,
more money for libraries,
Internships in the workplace
more time spent in math and science courses,
requiring students read the newspaper every day,
requiring students learn English.

6. According to the report, if the Plan for 2020 is successful, Malaysians will be four times richer in twenty five years. How will that affect the other goals of the program?

Extra Credit: Have any other nations achieved this kind of growth in a 25 year period? Which ones? When?

7. The program lists eleven factors which are necessary for a healthy economy. Which ones do you think apply to the United States in the 1990s? Which ones do not?

8. The plan singles out aid for small businesses as a key factor in growth. Find out what the role of the Small Business Administration is in the United States.

9. Foreign Investment can be good for countries because it provides capital, but the profits are gained by the investor. How does this report describe the role of foreign investment?

10. Infrastructure is a term for the transportation and communication links that bind a country together. This includes telephones, rail lines, ports, and airports. According to this report, who is responsible for the state of Malaysia's infrastructure?

11. In the discussion of education, the report states that "no nation can achieve full progress if only half its human resources are harnessed." The report is speaking about Bumiputeras. Is this equally true of assuring women equal opportunities in the work force? Does this apply to the United States where African Americans and Hispanic populations experience the same types of discrimination. (They make up together about 25% of the population -- not half...)

12. The report says " Our land must remain productive and fertile, our atmosphere clear and clean, our water unpolluted, our forest resources capable of regimentation, able to yield the needs for our national development. The beauty of our land must not be desecrated "

How realistic are these goals in a country which is trying to grow at a rate of 8% per year? Which might be the hardest to meet?

Malaysia Glossary

Bahasa Malaysia — Literally, the language of Malaysia; the standard form of Malay known as Bahasa Malaysia is the official national language.

Bumiputera — Literally, sons of the soil; official term for Malays and other indigenous peoples of Malaysia.

crop year — The year beginning July 1; sometimes used in Malaysian agricultural statistics.

Exclusive Economic Zone — A wide belt of sea and seabed adjacent to the national boundaries where the state claims exclusive control over the exploitation of fishery, mineral, and other natural resources. The limit of the zone is commonly 200 nautical miles, unless boundary situations with neighboring states require negotiated adjustments.

FELDA — Federal Land Development Authority, a national agency sponsoring resettlement schemes for landless peasants.

fiscal year (FY) — Same as the calendar year.

gross domestic product (GDP) — The value, in market prices, of all final goods and services for consumption and investment produced in an economy during a given period, usually a year. GDP is "gross" because it does not deduct depreciation costs and is "domestic" because it excludes income earned abroad and includes that earned by foreigners in the country.

International Monetary Fund (IMF) — Established along with the World Bank(q.v.) in 1945, the IMF is a specialized agency affiliated with the United Nations and is responsible for stabilizing international exchange rates and payments.

Jawi — Traditional Arabic script of the Malay language.

Mandarin — The national Chinese language.

Merdeka — Independence; usually refers to the day of independence of the Federation of Malaya, August 31, 1957.

money supply — The value of cash, demand deposits, and some other forms of deposits at banks that can be converted quickly to cash.

New Economic Policy (NEP) — New government policy announced in the Second Malaysia Plan in 1970. Two major objectives were to eliminate both poverty and the association of ethnicity with economic role.

Orang Asli — Literally, the original peoples; the aboriginal populations of Peninsular Malaysia.

padi — Irrigated rice cultivation.

PAS — Fundamentalist Islamic political group originating in the late 1940s.

ringgit (M $) — Basic currency unit, divided into 100 cents. There are roughly 2.5 Ringgit to the dollar.

shifting cultivation — Farming characterized by the rotation of fields rather than crops, the use of short cropping periods and long fallow periods, and the maintenance of fertility by allowing natural vegetation to regeneration fallow land. Clearing of newly or previously cropped land is often accomplished by burning. Also called slash — and — burn, swidden, or land rotation agriculture.

UMNO — United Malays National Organization, the dominant Malay political party.

World Bank — Informal name used to designate a group of three affiliated international institutions: the International Bank for Reconstruction and Development (IBRD); the International Development Association (IDA); and the International Finance Corporation (IFC).

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Malaysian International Chamber of Cmmerce and Industry:
http://www1.usa1.com/~ibnet/miccihp.html

Telecom Malaysia: http://ittm.com.my/telekom/tmsia.html

University Sains Malaysia: http://www.cs.usm.my/

BEST COPY AVAILABLE

THE IBAN:
FROM SEA PIRATES TO DWELLERS OF THE RAIN FOREST

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Eyes

Steady gaze
Deep dark wet pools
No secrets to hide
Only a soul to
Touch to

Margaret Elise Oriol
Summer Memories
Winter, 1995

DEDICATION

To the hearts and deep beauty of all of the wonderful, wonderful people I met in Malaysia.

To the country itself for continued success in its growth and development, and the equalizing of all opportunities for all its citizenry, so dedicated to their country.

To the preservation and dissemination of the exquisitely beautiful, traditional arts, music, dance, song and theater.

To the continued nurturing of creativity, vision, courage and a quest for knowledge.

To the hospitable Iban and their rich fascinating ways.

It is my hope that I have brought honor and delight to you, the Iban, through my encapsulated version of your life and traditions.

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PREFACE

Join me as we meander through time and life in an Iban longhouse, accessible only on foot and a forty-five minute teetering-on-disaster, upriver longboat journey. This is an overview of many aspects of traditional life in the Iban longhouse.

Without sacrificing accuracy, the plethora of taboos and ritual minutiae seemingly infused into every aspect of Iban life, has been deleted. The aim is to avoid hyper-details and present the reader with a colorful, coherent canvas- a mosaic of life, easily understood and appreciated.

From piracy to head-hunting to semi-nomadic wanderings through hilly, rocky, swampy jungle tangle and lush rain forest and through swiftly moving, sometimes languid waters the Iban would make their way often "breaking down" the longhouse encampment.

Once a new area had been chosen with soil rich enough to sustain padi (rice) and other sustenance crops, a new longhouse was built.

Iban life is deeply infused with spirituality. The ritual of selecting land, finding the trees for wood to build the longhouse, the placement and precise location of the center pole, the exact positioning of the longhouse (always upriver, near a river and angled in an exact direction which permits the proper sunning of the wide veranda where rice is put to dry). Every minutiae of the construction and setting-up process is spiritualized and sanctified through prayers, blessings, incantations, music and the like. In fact, every aspect and phase of life and that which sustains life has, for the Iban, a sacred meaning and spirit energy.

The animism of the past merges with, and often superimposes on the missionized adopted religion of the present. That topic alone is fascinating, mysterious (to my western mind), fodder for another in depth tome of research.

Animism's pervasive quality is, absolutely bewildering and awe-inspiring. You may be titillated by the supernatural aspect of traditional Iban life.

Today many Iban live in cities, are university degreed, and are employed in education, agriculture and commerce. The longhouse way, however, never leaves the blood. To return for a sojourn is a sweet inspiring, renewing, reaffirming experience.

Here is a synthesis of life Iban style, culled from question and answer segments following lectures; from precious moments of serial mini-interviews with our very busy Iban guide; from specialists, historians, educators and dignitaries we were privileged to meet; from personal accounts to encyclopedia dronings; from random journal and daily news readings; to texts perused. Most of the information contained in this text was reinforced and clarified through observation and personal accounts.

INTRODUCTION

Malaysian Borneo, so far away, was to become a haunting embracing of ancient memories; of this land or another, it doesn't matter. A feeling of, "I could live here" dominated so many of my experiences. The reality of what felt to me like extreme oppressive heat, rarely relenting, pulled me like an anchor out of my reverie. Without exception, the sincerity, passion and warmth of the interaction I shared with so many... my fellow travelers, Malaysian students, professionals, host families, officials in the public and private sectors, artists and educators of every genre, the protracted Iban family community and little school children, left an indelibly sweet clear song in my heart. I can close my eyes, see faces, hear sounds echoing through my consciousness, recall the laughter of the best-ever group of traveling companions; conjure up the city-sounds, night-lights festooning government buildings (whose architectural style is reminiscent of "1001 Arabian Nights"), and multi-laned boulevards with festive sprays of colorful lights which bring to mind fireworks of celebration, and pungent aromas heralding a succulent varied and delicious meal soon to be served.

The stirring rhythmic patterns of gongs, bamboo winds and percussives, drums, flute and zither dared the conservative listener to just sit. Toes wiggled and heads bobbed whether we listened to classical gamelan or contemporary dikir barat and joget music. We were teased to move.

The exquisite lushness of Malaysia belies description, a myriad of fancifully shaped rainbow-hued orchids, sweet wild pineapple, the ubiquitous hibiscus, pepper plants, bamboo, pompom, palm and coconut trees of every description and the absolutely breath-taking Flame of the Forest tree. Fields of sacred padi mirrored the cotton puff clouds and deep blue sky.

Colors are everywhere from vegetables, fruits and spices in the open market to the brilliance of the butterflies, birds, animals, lush greenery, insect life to the elegance of women clad in sarong, sari, cheongsam (Malaysian style), punjabi, and baju kurung (a traditional Malaysian dress design), and batik-shirted (sometimes), songkot-capped men.

Such an exquisite palette of skin tones from butterfat-cream ivory to the deepest velvet blue-black! It took my breath away.

The modest head coverings (tudung), worn by many Muslim women ranged from neutrally colored and austere to elaborately beaded and brilliantly colorful, from opaque course muslim, to chiffon sheer dusted with sequins. Fancy brooches or clips and a simple crochet skull-cap secure the head scarves. The graceful and subtly flowing two-piece traditional Malay dress (baju kurung) are often fastened with sparkling costume jewelry and sometimes precious jewels. Casual, comfortable western dress is available and worn everywhere with just as much ease and naturalness.

The Iban move about in their longhouse, often bare-chested, wearing simple cotton sarongs, loincloths, slacks, shorts, loose fitting shirts or T-shirts, sandals, or barefoot, emanating an air of comfort and casualness in direct contrast to the intricate formality of their ceremonial garb.

A calm richness permeates the daily life of our longhouse hosts as bare-breasted elderly grandmothers tenderly nurture the progeny of their children; as older siblings play with their younger brothers and sisters; as women weave baskets, mats and prepare full-bodied meals aided by our guide.

At night, the men and some of the braver women imbibed in a particularly potent homemade brew of fermented rice wine as we were all entertained by the dramatic sounds, cries, stomps, gestures of costumed men vogueing and posturing as they performed their traditional warrior dances with shields, swords, staves, spears, mortars, feathers, headdresses, knives of lethal dimensions... the works. Harvest dances are also performed, especially during the early July rice harvest celebration.

For my western eyes, the movements were sensuous, athletic, strangely erotic in their grace and power as the drumming and chanting created a rhythmic haunting atmosphere. Invited to model the lofty, elaborate pure silver headdress worn by women only on special occasions, I entered a family's living quarters sectioned off from the main hallway of the main house. The cumbersome weight of the ceremonial headdress was offset by the sense of regalness it bestowed on the wearer. Right after revelries ended, some of us ventured to the river for a refreshing night's dip. Some of us preferred the remote simplicity of a hosed shower stall that boasted hot and cold water knobs, when in fact they produced two degrees of cool water... cool and cooler. I was very pleased. After all, I may have been the only true "Nordic" in the group. The cool water was soothing to body and spirit.

Dressed in white from head to toe and sprayed with a natural insect repellant, I nestled into my mosquito netted bed chamber that lay side to side to perhaps twenty-four others. It was difficult to have an accurate account in the now darkened longhouse as everyone had settled in for the night.

M.E. ORIOL
UP THE SKRANG
MALAYSIA
SUMMER 1995

SPECULATION: MALAYSIA'S PREHISTORY

Although not for certain, it is presumed the most recent of the Malay ancestors came from South China about 2,000 years ago (see photo next page). Even before that, Indian and Chinese traders were crisscrossing the Straits of Malacca, the South China Sea and peninsular Malaysia.

No one could fully document my query with certainty, yet it seems inevitable that Africa, Middle Eastern, other Southeast and Northeast Asian and European traders came (over centuries) with their wares, cultures and traditions The subsequent spawning of their seed is also inevitable.

The faces of Malaysians are so varied and beautiful, as are the faces of our North Americans. We are of global ancestry and scattered over an enormous area, compared to the land mass known as Malaysia.

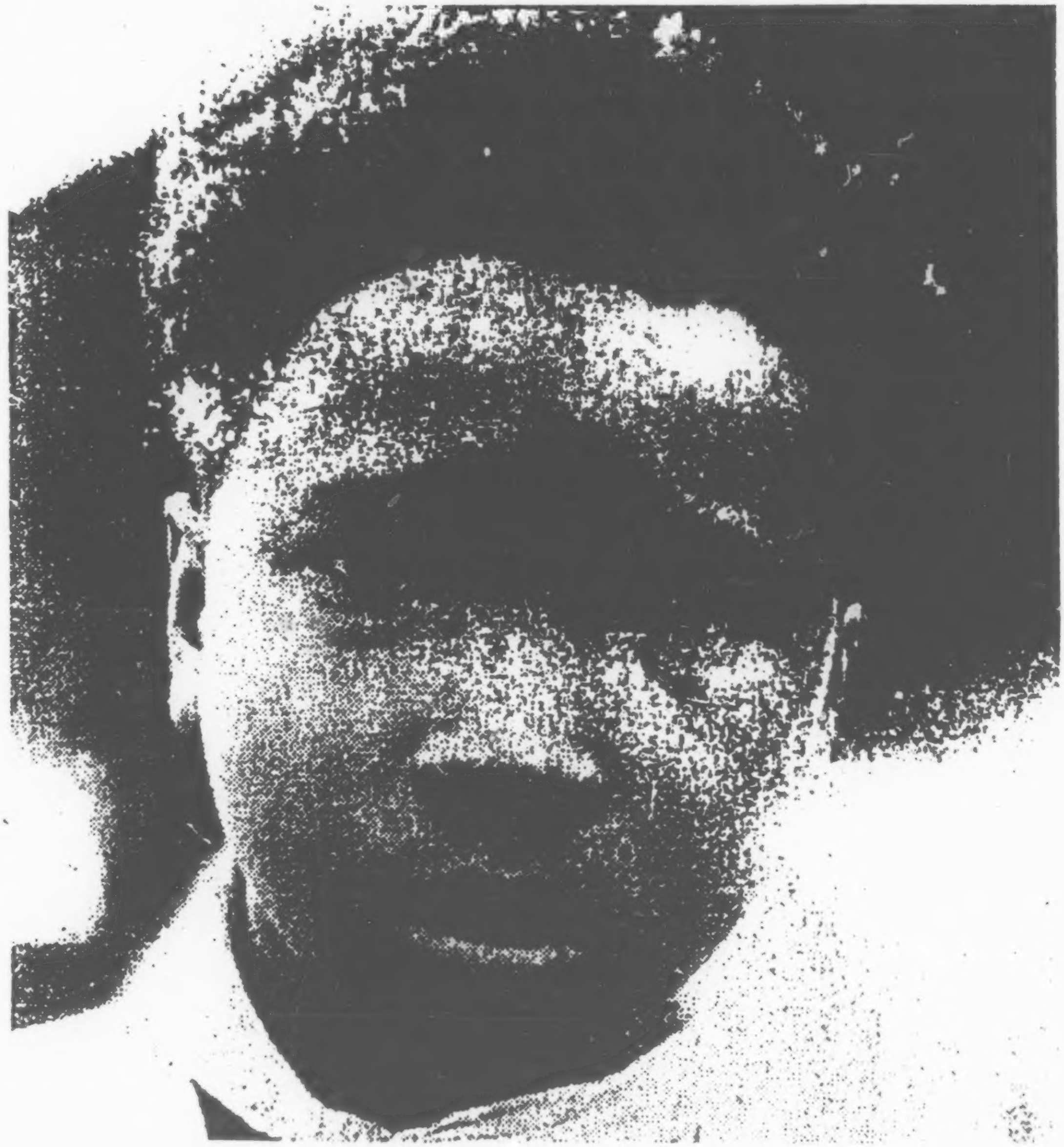
When asked the broad question that cannot be answered: "What does a Malaysian look like?", I did my best:

Imagine the myriad stars in the sky. Describe each one. Imagine every conceivable classic beauty of every corner of the continent of Asia (from Russia, Nepal, Tibet, China, India, into Africa crossing to the Pacific). Describe each one and every combination thereof. Add a sprinkling of Africa and Europe- voilá! That is what a Malaysian looks like... all of that.

The Europe that genetically impacted the most was "first" the Portuguese then the Dutch followed by the British.

The entire region of humanity encompassing Indonesia, the Philippines, much of Polynesia, Thailand, Brunei, Singapore, Borneo and Malaysia (Dare I add the Spratley Islands, for comic relief?!) is genetically related, with similar language roots.

Could the ancestors of this young boy of the Kuei Tribe of South China be genetically linked to the Malay?



In July 1938 Chinese anthropologists discovered a small group of aboriginal blacks living in the southern region of China. Known as the Kuei, these blacks may be the last of a black population that once dominated much of Asia. Some anthropologists have speculated that the Kuei may be descendants of the Black Shang, who ruled China from 1766 to 100 B.C., before they were overthrown by the Zhou

It is also possible that the Kuei are part of a larger group from Vietnam, the Annam. The Annam may have been forced into different geographical locations in ancient times by the first Han Dynasty (A.D. 206-220). The Han left behind cave paintings of battles between them and large communities of black people.

Photo courtesy James Brunson

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In fact, except for vocal accent, pronunciation and some vocabulary, the Indonesian language is "identical" to Bahasa Malayu (the standardized language of Malaysia).

It was commented that efforts to formally standardize and match both languages are underway.

The formal designation for the Bumiputra (see BORNEO and the IBANS) people of Malaysia is Malayo-Polynesian.

THE LONGHOUSE

The long, motorized dugout canoe, a spear of a boat, with a bare three inch water surface to top of boat clearance, took us up the Skrang river, just outside the city of Kuching, capitol of Sarawak, a state of Malaysian Borneo. We were guided by a diminutive, hawk-eyed, sure-footed, sarong and bandana clad, staff-wielding navigator, a waif of a being, who seemed able to see through the opaque swells and mysteriously smooth fast water of what was promised to be a "not too deep river" (I did not pursue what was meant by "not too deep".) The Skrang flowed through dense hilly, rain forest and jungle tangle covered sometimes hilly, rocky, swampy land known as Sarawak. Boulders, rocks, yellow python-like, giant water snakes, suddenly appearing canoe capsizing sand mounds, large decaying free floating tree trunks all added to the drama that was the white knuckled journey up the Skrang, a potential crocodile and leech haven.

With a final stroke of the staff, we veered left towards the shore at journey's end. My exit from our vessel was aided by our guide, a waif of a female being, who honored me with her outstretched hand and the placement of large flat rocks, onto which I could step, thus avoiding murky, pebble-dense mud. This royal gesture just foretold of the manner in which we were welcomed to our host family longhouse village.

We climbed up a mildly rocky steep pathway that continued upwards on a long wooden planked boardwalk which led to the steps we took to enter the long, broad center hall of the Iban longhouse.

A longhouse community is united by blood, friendship, common interests and mutual needs. Within the sanctuary of the longhouse, the individual is nurtured yet trained to be an integral part of the whole. Isolation is not experienced. Members of the longhouse are related by blood or marriage. Children equally inherit land, regardless of gender.

The whole village is of concern to the villagers, even though each may own only a small piece of it.

The longhouse village of my host family consisted of one longhouse residence and a few scattered other buildings erected to shelter animals or store tools and grain.

The process of building the longhouse, from selecting it's location and position, the wood and other building materials to be used, the architectural design, the placement of the first pillar, to the auspicious day on which to begin building- all aspects are fraught with symbolism, tradition, custom and taboo.

The animistic religion of the Iban imbues animate and inanimate objects alike, with a form of spirit, vital force or power.

On page 15 is a small schematic diagram of what I was able to observe of our host family's longhouse. The steps (see figure) merged onto a long boardwalk that led to the few more steps that entered the longhouse.

The three main sections are a central hallway and common area emanating from it, the family apartments (biliks) for privacy and a broad veranda where rice was dried, some weaving was done and the prize fighting cocks were kept. In each bilik you can find a sleeping area, sometimes mini-kitchen, sometimes bathing area, tools, and weapons. Part ownership in the longhouse and fields are other Iban assets.

Placed on stilts (large wooden timbers), the longhouse sits approximately twenty feet off the ground and appeared to be over one city block long. Thatched roofs and grass matting, used to cover walls and floors, finished the decor. Traditional Malay houses, although potentially fancier, are reminiscent of the longhouses for they, too, are situated on pillars.

The above ground placement protects the house against weather, floods, wild animals, and allows the interior space to cool quickly. The loosely arranged wooden plants in some rooms offered easy cleaning up, as debris would fall to the earth below.

I have been told that these house styles are quickly and inexpensively built.

All, over the age of six, are expected to contribute to harvesting, gathering and hunting. The amount of the fruits of that labor given to a family or person is in proportion to the amount acquired by the individual or family.

Division of labor is not equal. Females have field and domestic work. The only compensation for this is that the greater percent of household income is given to them in the form of clothing, jewels, and decorative ornaments to wear.

Young female children work too. They feed and care for fowl and pigs. They dry padi in the sun. Their compensation is the receiving of more clothing than the boys. They also receive costume jewelry and lipstick.

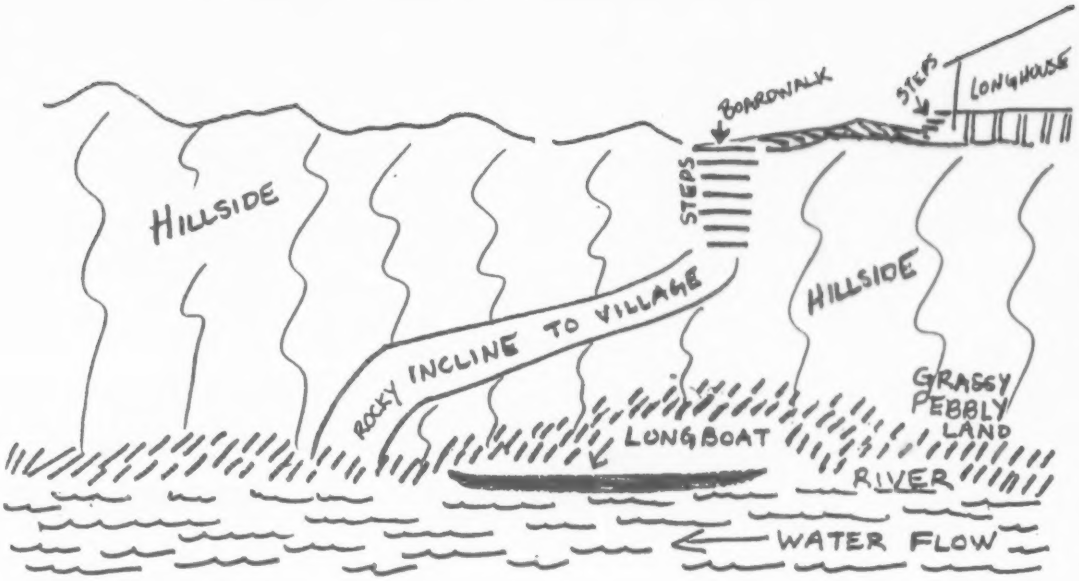
This imbalance never balances out. Little girls work harder. Little boys eat more. Iban woman die younger than the men.

Sometimes a longhouse farmer hits a crop surplus bonanza. His options are to sell the surplus to merchants and spend the cash on giant Chinese ginger jars (in the olden days), and gongs, guns, and boat motors, (of coarse the more durable items can be wealth passed on to future generations); or, to use the surplus to save cash; or, in a lean year, keep the paddy to sell or loan to neighbors in need. In any case, it is polite to be discreet. The going rate for rice loans is up to 100% interest. The caveat is that rice can go bad, (three years is a safe storing time).

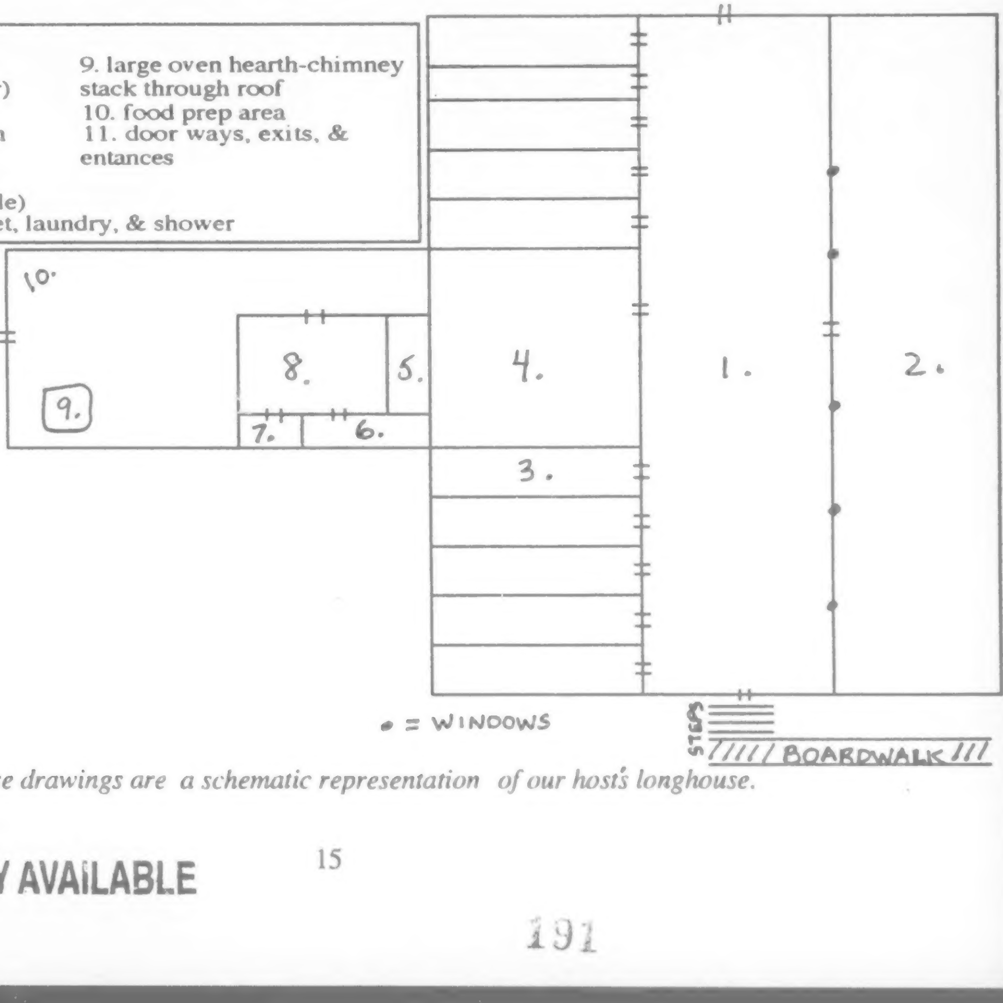
Today many Iban are involved in education and commerce in addition to agriculture and aim to improve themselves, thus benefiting their longhouse, village, city and country.

LONGHOUSE and APPROACH

(ARIEL VIEW) (SIDE VIEW)


LONGHOUSE
STEPS
BOARDWALK
STEPS
HILLSIDE
ROCKY INCLINE TO VILLAGE
HILLSIDE
GRASSY PEBBLY LAND
LONGBOAT
RIVER
WATER FLOW

KEY
1. main hallway
2. veranda (open air)
3. bilik
4. main dining room
5. laundry area
6. shower stall
7. toilet (eastern style)
8. entry area to toilet, laundry, & shower
9. large oven hearth-chimney stack through roof
10. food prep area
11. door ways, exits, & entances


10.
9.
8.
5.
4.
1.
2.
7.
6.
3.
● = WINDOWS
STEPS
BOARDWALK

These drawings are a schematic representation of our host's longhouse.

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BORNEO and the IBANS

Borneo, the third largest island in the world, is the home of the Iban people. Specifically, they live in the state of Sarawak which is one of fourteen states of Malaysia (one of the world's youngest countries- precluding the dissolution of the USSR and the subsequent political divisions that ensued). Malaysia is a country divided in two by four hundred miles of the choppy, dangerous South China Sea. It's western section is a peninsula. It's eastern section shares the island of Borneo with Brunei and Indonesia. We needed our passports and a visa to travel between the two.

Sarawak is situated in the northwestern sector of Borneo. Its terrain is dominated by primordial rain forest, jungle tangle, swamps, hills and rocky inclines. Poor soil makes farming difficult. An intricate system of rivers and tributaries traces patterns in the terrain.

Travel by boat and on foot is de rigueur, as even all terrain vehicles struggle in some regions.

In the more remote interior of northern Borneo live "near-to" stone age pre-industrialized indigenous peoples. One of those groups, the nomadic Punan, are heading toward extinction, and doing what they can to avert that.

The equatorial climate is hot and steamy, providing perfect conditions for the aerial rooted mangrove and sacred warangen trees to flourish.

The Iban are also known as Sea Dayaks. They are the largest, most politically organized indigenous group in Malaysia. For hundreds and thousands of years they were aggressive, garrulous and successful pirates. Fearsome ritualized head-hunting was the next aggression (which ended over 50 years ago). Now, in the aftermath of the olden days, there is a calm and gentleness and sense of peace with the universe and themselves that pervades

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life in the longhouse village. They consider themselves the original longhouse dwellers.

Except for the elaborately etched heirloom knives used during head-hunting, war stories told by the elders and the occasional cluster of basket enclosed blackened and disintegrating-with-age skulls, little remains to remind anyone of that viscerally wrenching (to my western mind) practice. No vestige of negativity clogs the ambience in the slow paced, tranquil, orderly, dedicated, respectful, loving, multi-generational, multi-branched family dwelling called the longhouse.

The Iban trace some of their ancestry to Sumatra, a large island just west of peninsular Malaysia. They fled thousands of years ago to find new land.

In recent years, there has been a rash of illegal southeast Asian immigrants to Sarawak. They arrive via the South China Sea, become one with the forest, are sheltered, coached, financed, and supplied with false documents by an underground network. The illegals emerge from the forest as an indigenous Malay, thus able to benefit from the Malaysian governments continuing (after twenty years) generosity to that group. That is significant to remark, since the early 1950's saw a large influx of non-Malays, resulting in *that* group obtaining minority status in their own homeland. Our personal guide speculated that approximately half of the population of Sarawak is indigenous and Bumiputra ("sons of the soil"). This includes Malays, Iban and other indigenous tribal communities.

Although the Iban expressed that they were unaffected by the aforementioned rise in illegal immigration, I wonder how can this be so; and, for how long?

LIFESTAGES

Traditionally, an Iban child is named after his great-grandparents or their cousins (only those of honorable life and/or death). No name is given at birth. Several names are often chosen. A prized fowl ultimately chooses the newborn's name. The parents make little rice balls and place them on a board. Each ball represents a name. When the fowl pecks a rice ball, the name represented by that rice ball becomes the name of the child.

The first ritual river bath is given after the child is named. Much fanfare is created as the family, invited guests, flag bearer and gong beaters wind their way down to the river.

A long prayer of good fortune is chanted. It is more detailed than the one said on the child's first look at the sky (see **PREGNANCY and BIRTH**).

The return to the longhouse is marked again by fanfare. The baby is sprinkled with water from a "magic" stone. Ringgits (Malaysian dollars) gold rings and other mini-treasures of value are put on a large tray. After liquid refreshments are served, guests return to the new baby's bilik where lunch is served.

At six months of age, the baby is routinely swung and serenaded with lullabies that wish artistic skill on the girl-child and strength, courage and agility on the boy-child.

The baby sleeps with his parents until another child is born. At that point, he sleeps with his grandparents. At age six, the girl is described as "being able to carry gourds". The boy is described as "being able to put on and take off his loincloth". At age seven, the Iban girl learns how to cook, clean and husk rice. The boy learns how to pile branches for the proper burning of land, and goes into the jungle with his father to see the work done there.

Even before age six parents, grandparents and elders train children to be respectful and courteous in action and words. Neither great wealth nor beautiful body, nor a high social position, nor beautiful clothes, nor advanced education can mask ill-manners or create worth.

At age ten an Iban girl begins to sleep alone. A beautiful bed is prepared. This signifies to the longhouse community the presence of an unmarried daughter. The ten year old Iban boy continues to sleep with his parents unless there are other "bachelors" sleeping nearby, away from their parents.

Circumcision for boys is compulsory and done discreetly between the ages of ten and fourteen.

At age thirteen, the Iban girl learns mat weaving styles ad how to create woven items. The Iban boy begins to use an axe so he can fell trees, cut and split wood. At fourteen, the Iban boy goes through "finishing school". He learns proper behavior, courtesies and how to speak politely. He practices proper courting techniques. He is taught consideration, respect, kindness and polite manners. Well groomed boys are desired.

Sometimes boys profess a desire to marry only to seduce sexual favors from a girl. The girl is very cautious and requires to see just how well groomed is the young man. The suitor must further prove his worth by seeking and finding fame and wealth. Decades ago, the suitor would have to produce the head of an enemy from "abroad" to be considered worthy.

An Iban girl traditionally marries around the age of seventeen. She is taught by her mother how to protect herself, be wise, discerning, courteous and to behave and speak politely to the suitors who court her at night. Sexual intercourse occurs only if there is shared love.

At seventeen, the girl learns fabric weaving. The boy becomes involved in the learning of his genealogy, religion, cosmology and customs of his people. He learns how to design and make knives, build boats, hunt and fish. He learns how to respect the farm and the longhouse and how the position of stars and planets can assist in successful farming. It is frowned upon for the single male to lounge in his bilik. He is supposed to be "out there" working and protecting the longhouse from harm. The single female has the right to be at leisure in her private domain.

In addition to courting mores and courtesy, the Iban boy is taught the value of efficient work; how to protect and preserve the family's property; how to build fences; to protect padi fields from animals; how to foster growth and longevity of healthy fruit trees; how to take care of his clothing, ceremonial garb and paraphernalia; how to care for the family bilik and mats; the value of money and the wisdom of being economical and thrifty yet thoughtful and conservatively generous; how to avoid gambling, and to be attentive to shortages, like firewood and food, that may arise in the longhouse.

The Iban girl further learns about the sacredness of cooked rice. Care is to be taken not to drop it. Proper grooming and dress and cleanliness of body and clothes is essential. The girl is also taught to take care of her own belongings and treasures, keep her room neat and clean, and use only good clean mats to spread out for visitors. Just as boys are to be aware when the family is short of supplies, firewood or food, girls are equally responsible. The difference is, the boy is expected to fill the shortage, the girl is required only to notify a male to take care of it. Both boys and girls are to learn the traditional folk songs. In addition, girls are to learn the chants and lullabies.

Close relationships and companionships are fostered and nurtured at home at work and at play. Cliques are not tolerated, as they divide and cause derision. Family units are the only division in a longhouse.

Today, great interest and pride is demonstrated by the Iban who, even though they have received formal education, and some have moved to cities and towns, are studying and preserving their own culture.

EDUCATION

From accounts told, the Iban have been increasingly participating in more educational opportunities in Malaysia and abroad. Formal government education on Sarawak began in late 1940's to early 1950's. Today, all Iban children go to school, even those in the most remote interior of Sarawak.

Even before the Malaysian government involved itself more formally and expansively in educating Sarawak's citizens, the Chinese Malaysians already had their schools in operation. Missions had their scattered English language schools which were available only to those Iban who took on the mantel of the mission's church. As can be imagined, some maverick, far-seeing parents desperate to make education available to their children, publicly professed conversion yet privately worshipped as did their ancestors before them. Some truly embraced the new religion. Regardless, religious practice and it's potential to promote elitism, zealotry and separation soon did just that in the longhouse.

Schisms, sometimes angry, violent and permanently damaging, developed in the here-to-fore close-knit family community known as the longhouse. Christians and non-Christians would pull away from each other in scorn and distrust.

Strangers, previously warmly welcomed were now looked upon with distrust or shunned outright. "Is this just another missionary here to impose conversion on me?" Originally, Roman Catholicism was the dominating religion. Over time, Baptist, Seventh Day Adventist, Fundamentalists and other Christian sects have also set up "mission camps" in Borneo. Islam and Buddhism are other main religions of the people of Sarawak as is the Animism of many of the indigenous people.

The sparse government-run Malay language schools were originally poorly equipped. Today, this is less so.

Originally education was available to the indigenous people only under great duress and personal sacrifice. Children would hike for hours through dense rain forest, over hilly, rocky, sometimes swampy terrain just to get to school. They would endure conditions of abject poverty if they chose to remain on the "school" grounds. Schools were often located in longhouse villages. Sometimes the longhouse itself housed the school. Neither the government nor the longhouse communities considered it their responsibility to assist these young nomads. Only the rare longhouse generously offered food and shelter to the little strangers. Teachers fared not much better.

Those longhouses that did welcome the students and teacher had great trust and vision. They foresaw education's potentially positive impact on the daily life and growth of the individual and the community as a whole.

Longhouse elders had to see, had to know that they would not loose their newly educated youths to city jobs.That would have been cultural and social genocide for the closely- knit Iban community.

Initially, the government's "hands-off" policy led it to not keep tabs on their loosely controlled survive-if-you-can, education-as-an-institution for Sarawak and the indigenous peoples.

The education of today is divided into six years of primary education, three years of pre-vocational and college prep-training, then two years of academic for pre-university or higher level vocational studies. There are now government boarding schools where children from distant locals can come to live in dormitories, be well fed, and receive an education.

Muslim religious instruction is mandatory for all Muslim children. Private Christian schools offer religious instruction in their denominations. One need not be Chinese nor Malay nor Christian to attend any of the above mentioned schools. Schools are chosen by individual choice, regardless of designation. Bahasa Malayu is the language of instruction (except in Chinese schools where Mandarin has equal footing) and English is the required second language.

In large cities, Chambers of Commerce are ethnic specific and cater to the specific needs of their individual groups as well as the community-at-large.

MARRIAGE

The Iban girl marries around the age of seventeen, the boy is 22 to 23, the age of maturity. The parents desire the bride to be a close relative. First to third cousins of the son are preferred. An elaborate dialogue of hints ensues between the parents of the boy and desired girl and others who are involved in this final courtship. If the girl and her family acquiesce, the wedding date is decided. An item of great value, usually silver, is given to the girl's family to seal the betrothal. This item is usually just placed discreetly and left.

The boy's family returns to their longhouse to make the wedding announcement, and to begin their preparations as the girl's family begins theirs.

It is decided who and from which longhouses will be invited. Envoys set out upriver and downriver to deliver the invitation to the invitees.

On the wedding day, the groom's parents arrive by boat or on foot. After their arrival and bathing at the wedding longhouse, single guests don elaborate and colorful traditional Iban ceremonial dress, hair decorations and body adornments. The process and ceremony of dressing is as detailed and elaborate as the clothing itself. Approaching the wedding longhouse, gongs are loudly played by male guests. Entry into the longhouse is turned into a game as guests must guess the "password". This game is played several more times before the guests reach the bridal chamber. Traditionally, the girl's room has been lavishly decorated. There more socializing, jokes and playfulness ensue.

The male guests are entertained with rice wine as members of the bride's family walk three times around the interior of the longhouse. Everyone delights in the display of finery. The rest of the guests are then served drinks.

If arrangements include guests staying overnight, the wedding will occur at midnight. Food and drinks are served throughout the celebration. If the arrangements are such that the guests are to return to their own longhouses for the night, a mid-afternoon luncheon, followed by coffee, is served prior to the wedding ceremony.

People offer ritualized poetic speeches and prayers during the marriage. Some are as lengthy as an ode. Who is to speak, why, and where he is to sit is clearly established before the ceremony begins. There are also poetic exchanges between guests on the groom's and bride's side. Even a genealogist speaks. He is a specialist who, in addition to other related knowledge, knows and discusses the proper marriage customs to sanctify the marriage, give it a strong start and foundation and protect the body and soul of the bride and groom.

A dowry and other fees (in the form of goods) are given to the bride's parents by the parents of the groom. The groom's parents receive other goods of the same or equal value. This custom promotes goodwill and mutual enjoyment. No one looses out.

If the couple divorce within one month, the supplicant is fined for the divorce. If the man divorces the woman, she inherits the dowry. If the woman divorces the man, the dowry plus a sum of money, is returned to the man.

Betel nut, a tooth blackener and mild stimulant is ritually cut to signify when and for how long the newlyweds will visit the bride's longhouse. The actual marriage is completed with the slicing of the betel nut. Songs are sung, coffee, cakes and food are served. Elders offer instruction in being a good husband and wife to each other. Respect, do not possess or be jealous of each other is the caveat. Breakfast follows, after which there are more rituals, prayers and entertainment. Guests are always fêted with the exciting Iban welcoming ceremony.

Honoring custom, the bridegroom will sleep with others in the open center hall, not with his wife. Tradition calls for the bridegroom to gather food for his in-law's longhouse. Respect and kindness are bestowed on the Iban in-laws of all designations. Parents-in-law may not be called by name.

The couple returns to the groom's longhouse where they set up their new home. The grooms father accompanies his son and new daughter-in-law to the bride's longhouse for a ceremonial visit. Customs and ways of leading meaningful lives are among the topics discussed. This is often the last visit made by the newlyweds to the bride's family longhouse.

Mutual respect, kindness, romance, sexual desire, and fond feelings for each other are the ingredients of an enduring relationship. Displays of affection and sexual play are, however, not to be in public. Further, love and the implied (for the Iban) sexual desire are best confined within permanent relationships.

Prior to puberty, children have the freedom to wear or not wear clothes. Custom allows girls to welcome single lovers to their room. This encounter requires much pre-arrangement. If the girl's mother catches the boy, he is fined and publicly shamed. The danger in this dance of courtship is the potential for pregnancy. Not based on medical data, the Iban believe a pregnancy occurs only after a couple have been sexually active with each other for a protracted period of time (minimum three days of intense love-making). One can imagine the complications and chain reaction of problems that could ensue were conception to occur during one night of sexual play. Not all Iban girls experience pre-marital trysts.

Iban men want children and are, therefore, more prone to not dispute their roll (whether responsible or not) in a pregnancy.

Ibans are monogamous. It is believed that sexual desire and love are an inseparable couple and therefore never cross over into other demonstrations of affection.

Same sex, cross-gender and cross-age affection is openly expressed without shame because it is believed sexual desire does not come into play within those frameworks.

PREGNANCY AND BIRTH

Just as women everywhere, the cessation of menstruation in a sexually active Iban woman signals pregnancy. Accompanying food cravings usually appear soon after. Sour fruits are one of the biggest cravings.

Beginning with the seventh month of pregnancy, the husband and wife must observe a litany of taboos such as not to plant a banana tree as that will produce a baby with a big head. Some taboos must be honored until the baby sucks its toes. Other taboos restrict picture taking of a child until it has cut its first teeth and/or it is nine months old. Even then, the permission of the mother must be sought.

* * *

I observed this firsthand. Innocently, I had aimed my camera at a stretch of magnificently colored large-leafed fronds, marveling at their beauty, and amused by the great difference in our supermarket east coast U.S. version of the same plant.

Suddenly, nervously shaking her head and hands while cradling her baby in a sling, a new mother was beckoning for me not to take the picture. I realized that she indeed was in the corner of the shot. I put down the camera as she scurried inside the longhouse.

* * *

As soon as the baby is born, a loud noise is made to startle it to begin crying. The umbilical cord is cut. The baby is bathed, then wrapped. As the baby is nursing, maternally experienced women massage the new mother, then rub her body with pounded ginger and wrap her abdomen in the softened bark of a local tree. These practices aim to assist the birth organs and body to return to their pre-birth position and condition.

For over a month, the new mother must confine herself to sit in front of fire, to eat cooked, sliced ginger, rice, smoked fish and breadfruit mixed with ginger juice. The choice of wood used for the fire is specially selected.

A few days after the birth, the remaining umbilical cord drops off the baby. The baby's grandmother, or an elderly woman, takes the baby outside for the first time.

As the baby looks up, a grain of salt is put to his/her lips as a prayer is said for the newborn's protection, good fortune, prosperity, good health, wisdom and long life.

DEATH

The passing of a life is met with wailing weeping and chanting for up to three nights. Only family may participate in the nightly wake. Invited guests from selected other longhouses come to mourn with the family on the last night. Just before dusk, they are served dinner followed by coffee and cake.

Discussions about the period of mourning and other customs continue for a time, after which rice wine and other beverages are served. Food is again served at midnight. Soft conversation, light drinking and dining continue until just before dawn, while the woman appointed to sing the song of mourning softly does so at the bereaved family's bilik (apartment). Breakfast is served before sunrise.

The corpse is wrapped in cloth and placed in a wooden coffin. (The woods formerly used are now restricted to avoid extinction.) The coffin is carried out of the longhouse, avoiding the taboo of walking in front of the bilik of the builder of the longhouse, then taken downriver.

The journey to the cemetery is taken by boat or on foot. The six foot grave is dug then smeared with chicken blood. The coffin is lowered. Great care is taken in this process. Some items given to the deceased are buried with him/her.

The coffin is carefully covered with soil. The earth is smoothed. The "head" of the grave is marked with a jar and a small palm-leaf covered structure into which is put the bedding of the deceased.

The last people to leave the graveyard are the deceased's family who plant, beside the grave, a sharp tipped bamboo stick turned upside down. It is believed this will keep the deceased's soul from leaving the cemetery to follow the family.

Other ritualistic ceremonies performed during the three month mourning period include: farewell to the soul of the departed to signify the separation of the souls between the living and the dead; the placement of valuables of the deceased into brass bowls or a basket; then the subsequent ceremonial opening of it and the taking of the deceased's property. An aspect of the latter is a balancing action which frees the widow or widower to re-marry.

RELIGION

Animism is the traditional religion of the Iban. Objects, each endowed with "spirit", are categorized as inanimate or animate. It is an emotional religion fueled by hope, fear and creative imaginings.

Inanimate objects, like things and meaningful places, have power that can be influenced. The power is not immortal and can be weak or strong. Animate objects, like plants, have a vital life force which is immortal.

As mentioned in an earlier section of this treatise on the Iban, many mission churches of several denominations successfully encouraged (using in some cases questionable methods). The conversion to Christianity of many of Sarawak's indigenous people (see **EDUCATION**).

Today, Animism, Christianity and Islam are the main religions practiced there.

MEDICINE, MAGIC and SPIRIT

It is believed that there are three aspects to a human: body, soul, and plant. To maintain good health, body and soul, which have the same abilities and capacities, must stay integrated and the plant aspect must be prevented from suffocating, wilting and withering away.

Shaman healers (manangs) have quite a load of responsibility. They are to correct psychiatric imbalances; decode messages from the spirit world; reintegrate body and soul; exorcise demons and spirits from the "possessed"; accurately describe the cure to the patient (essential to illicit curative support from the psyche of the patient); cure illness; undo the negative drama or omen as was portrayed in a bad dream (i.e., neutralize nightmares); interpret dreams (Considered as real as waking experiences, sometimes a dream reveals to the patient or the shaman which course of action to take, where and how.) and effect the complete separation of the soul of the dead from the souls of the living. Through vivid description, acting out and the power of suggestion, the shaman can alter time and cause the observer to see and feel the invisible inner and outer worlds. What is not seen by the naked eye is made visible. What can be seen is rendered invisible.

Unlike western doctors and dukuns (Iban healers) who are sanctioned only to provide bodily treatments, the shaman is a healer of body, soul and spirit. He is responsible for the diagnosis, prognosis, and the cure. He works within a multi-dimensional area. He plays his art using symbolism, crystal, flame, incense, drumming, curative charms and amulets, gesturing, chanting, seances, trances, mime, enactments, ritual, riddles, songs, comic drama, dances, music, ritual objects (to represent other objects) and play. None of this is for entertainment purposes.

As the shaman performs his healing, the Iban observing the ritual enter a dialogue and debate. They discuss such questions as: What is the value and effectiveness of the shamanic healing as performed by one shaman compared to another? How does the healing rite actually heal? Is it actually the shaman who does the healing? Or, is it his yang (the spirit that called him forward, then empowered him/her to be a shaman in the first place)? Or, is it the patient himself through power of suggestion? How is the perceived action or event related to the healing outcome? How are both of those related to reality? Does the shaman use deception, trickery or trompe l'oeil to deceive the audience? Where did mysteriously appearing objects really come from?

During lulls in the healing process, answers to these questions are discussed theorized and debated. The shaman's style is critiqued, its efficiency and efficacy debated. However, after all is said and done, the general consensus is: "It must be the yang who does the healing." The Iban reasons that whatever is seen is actually a representation of what is actually going on in the spirit world to effect the cure. It is also believed that just as the shaman can use the veil of deception in the visible world, that power is also his (hers) in the invisible realms.

The cure takes place in the patient's body, soul and plant as a real event not as a perception of the patient's mind.

It also seems that the Iban see the healing rite as not only impacting positively on the patient, but also creating a ripple effect throughout their society uncovering, clarifying and bringing to resolution heretofore hidden or not understood societal problems, concerns, and ills.

No one is shy or reticent about sharing their skepticism about what is going on. "Something" seems to go on whether or not the patient is present or awake.

How much does suggestion play a part in all of this? For certain, it does come into play. How much paranormal or supernatural involvement is here? That is unknown. Some might say the question is moot thus reflecting their total dismissal of such a possibility. Others, of the "anything-could-be-possible" point of view, may pause and wonder.

The shaman is chosen in the dream state. Likened to the call to a vocation in the church, the lure is irresistible. It is a dead ancestor or animal spirit or deity who commands the individual to pick up the mantle of the shaman healer. The dream being is the one who then becomes responsible for the effectiveness of the shaman.

Among the Iban, traditional western medicine is respected; yet, its powers are, to the Iban way of thinking, limited. Certain illnesses can be treated only by the shaman, who is perceived to be a different type of human. The role of shaman affords the individual a powerful position in Iban society.

It is believed that a person becomes ill when his soul separates from his body. Illness can also occur when entities enter via "orifices" of the body, via skin, hair, palms, soles and the area of the crown chakra on the top of the head. (Another description to locate the crown chakra orifice would be: Find the location on the head corresponding to "baby's soft spot" - the point where the plates of the skull came together in very early childhood.)

There are so many behavioral taboos and ritualistic, sometimes rigid, courtesies among the Iban and Malays in general, that western Victorian etiquette is "cake" by comparison. Of course, I can imagine that the perfect execution of our western ways can be equally bewildering and overwhelming for non-westerners.

In the medicine, magic and religion of the Iban it is believed that spirits were once that same as humans but a fight caused them now to become invisible. They are reputed to wander at night, they can be seen or heard, disappearing in a flash, only where humans do not frequently go. Although spirits are perceived to be innately harmful, it is also believed that they have good powers which can be used to help humans be safe.

The dead are considered souls. When the soul separates permanently from the body, it travels to the legendary land of origin of the Iban people, Sumatra, Indonesia near the Kapua river basin.

Although unseen, here the dead live as the living, in a reverse mythical and invisible world parallel to ours.

The soul can be seen by other souls but are not usually visible to spirits. As mentioned before, it is believed that the soul separates from the body during a person's illness. It is only at that point that spirits and the dead can be seen by the soul of the sick. This is not a deserved state of affairs. It calls for help from the shaman.

The shaman works on his "patient" throughout the night, from dusk to dawn. The diagnosis and healing work begins after preliminaries and courtesies are shared with the family of the sick person and the other longhouse members in general.

The dreams of the "patient" will help guide the shaman to the correct technique, charms, and cure to use for the healing.

A massage technique is used by the shaman to bring the illness from within the body to near the surface where it can be "pulled out".

After some pinching, pulling and "digging", a pebble-like object materializes between the shaman's fingers. This ritualisticly signifies that the illness is gone. The extraction is complete!

The invisible wound through which the stone was pulled is then patched with a cover or appropriate healing charm.

Sometimes a mini-shrine is erected in front of the patient's longhouse bilik entry way, and decorated with symbolic objects. The shrine serves two purposes: to access the spirit world and simultaneously to protect all from the "bad" aspects of that world.

The finale (the pelian rite), instituted by the use of a quartz crystal, can be performed only by a shaman who chants throughout the rite. This retrieves and re-integrates the soul of the ill person with its body. The pelian rite can be mobile and long lasting as it moves from the bilik to the main hallway and back again. The chants and songs sung are worded in the ancient language of the Iban (see **LANGUAGES**), their meanings long lost. Some shaman are skilled at mixing the ancient language with the modern spoken language.

The chants are poetic. The shaman waxes eloquent in a quaking and wavering voice on myth and truth; what is visible and invisible; modern and ancient everyday life; society politics and medical and religious practices.

Several soul retrieval rites are performed in one night. There are breaks. Food and drink are served by the "patient's" family. The food is prepared by the young women. It is brought out by the young men who subsequently "clear the table".

In the cure of an illness, the Iban's first step in the process is to discreetly make an offering to God in his own bilik. If this doesn't work, then a larger offering is made on the veranda, farthest from the body of the longhouse (invited elders join the "patient"). If this, too, does not work, a dukun will be consulted, a shaman's involvement is the next effort to effect a cure. Seclusion or a festival (to seduce, entertain, then exorcise the "demon" responsible for the illness) is the final step, if the shaman fails to make the patient well.

* * *

In my host family's longhouse, there were many clusters of hanging objects in front of bilik entrances and at entryways. We were instructed not to touch anything hanging as these were to keep unwanted spirits away or were placed as part of a healing rite.

Some of these items I observed were small weavings, red thread, something that looked like hardened clay embellished with lime white figures, large leaves and clustered dried plants, some of which looked like little effigies.

* * *

From dusk's preliminary healing rite through dawn, and sometimes again to dusk, the shaman weaves the curative elements of his "medicine".

In the olden days, high infant mortality, dysentery, malaria, virulent tuberculosis, skin diseases, intestinal worms and other ails existed due to the lack of education, sanitation, and readily available medical care.

Hospitals were alien places and feared. "What if I die here, away form my family and belongings necessary to ensure my proper burial and subsequent journey into the after-life?" (This concern is similar to the belief of the ancient Egyptians.)

Today, proper medical care is available to all. The government pays for approximately seventy-five percent of health care costs. Tuberculosis, although still common in some longhouse communities, is on the decline as is malaria. Infant mortality has dramatically declined and is now on par with recent U.S. statistics.

HEAD-HUNTING

Although no longer practiced, this thousands of years old tradition was deeply woven into the fiber of Iban life up to half a century ago. The acquisition of the head of an enemy by a male meant fame and fortune for himself and his longhouse. It meant he was brave and courageous and worthy of a beautiful wife. It meant protection and honor for his longhouse.

Greatly limiting details, here is an encapsulated view of that practice:

Only the heads of enemies of equal strength were taken during battle, or at other times, through stealth. Offerings were made to the spirits of the head and body asking for forgiveness for the outrage, the atrocity committed against them.

The head, once returned to the longhouse, was properly cleaned and dried. Offerings continued to be made to the disembodied spirits. The head was caringly and ceremoniously placed and/or displayed, or hung in the longhouse, or headhouse (a separate building of the longhouse compound.

Heads were passed down from generation to generation, honored and throughout time continued to be the recipient of offerings and ceremony and respect. Their presence fostered the telling of ancient tales of war and victories.

Since the arrival of missionaries and the ban on head-hunting, most of the heads have been buried. Those remaining in their baskets are respected in the old way.

THE CHIEF

The longhouse community, although a classless society of equals, has a chief or headman usually male and over forty years old, selected democratically and (now) confirmed by the Malay government.

The chief leads his people only because they petition him to do so. Anyone has the potential to be considered for this position, although being related to a respected former chief increases one's chances of being selected. The following characteristics are sought after in the choice of nominees: a democratic governing style, wealth, wisdom, gentleness, focus, clarity and an established good rapport with the government. If he is a shaman, so much the better.

The chief can be called on to settle disputes, place fines against infractions committed, preside over ceremonies and call general meetings. The purpose of the latter is to create a forum in which current issues of import to the longhouse community can be discussed. Although women rarely attend, the men serve as spokesmen for their own and their spouse's concerns and opinions.

LANGUAGE

Bahasa Malayu, using the romanized alphabet, is the lingua franca of the Malaysians. Dialectal differences can be perceived in the different states and regions of Malaysia. The indigenous peoples also have their own languages and dialects.

The Iban have two languages One, Jako Dalam, the ancient dialect whose origins are lost to the veil of eons, is used only during rituals. The other, Jako Mabú, is used in daily dialogue.

English and Bahasa Malayu are the mandatory languages taught in all schools. In Chinese run schools, children also learn Mandarin (one of the most widely spoken languages of mainland China).

Throughout Malaysia you will also readily hear Hakka, Cantonese, Hokkien of China; Tamil, Hindi, Punjabi of India and Arabic of Africa and the Middle East.

Examples of traditional Jawi, the Arabic-like script, formerly used in Malaysia, is hard to find.

Rumi, based on the romanized alphabet (i.e., what is used in written English) is the name of the written language of standardized Bahasa Malayu. It is phonetic and, I would say, within the grasp of any linguaphile who is English or Spanish speaking.

DANCE and CEREMONIAL DRESS

Gongs and drums of all sizes accentuated the graceful and flowing, expressive and rhythmic dance movements performed by the Iban. Reminiscent of the movement of air, prowling animals, fish, birds, plants and trees, they move their undulating arms through the air all around them with focus and style.

More dramatically and powerfully performed by men who used dance traditionally to prepare themselves for war, movements are precise and sometimes staccato. They demonstrate warrior posturing requiring balance, form, control, agility, prowess and great strength. One can observe silat-like posturing woven throughout the spontaneously choreographed dance. Silat is the traditional Malaysian martial art requiring steadiness, great concentration, surefootedness, strength, speed and cunning.

Swords, shields and knives beautifully designed, etched and decorated and wood mortars, weighing sixty to one hundred or more pounds are incorporated into the often breathtaking, sometimes gymnastic, display. Sudden loud stomps and high-pitched shrill cries punctuate the dance and break the hypnotic spell.

The men wear a headdress of very long brown horn-bill feathers. The horn-bill is the national bird for all of Malaysia and sacred to the Iban. A colorful woven loincloth; sometimes long in the front and back, scantily, yet modestly covers their lower body. Many of the older men (and women less so) are covered with deep indigo tatoos all over their bodies. Some men and women have pendulous earlobes with gaping holes, a sign of beauty. Successively larger ear plugs were inserted to create the effect. Younger women are not prone to follow that practice of the olden days. Younger men are opting for more conservative body art.

When the dances are ceremonial, the women dress elegantly in brilliantly colored long woven sarongs, their necks festooned with elaborately beaded and decorated circular collars, approximately ten or so inches long. A woven sash, on top of which is placed silver sectional belts, surrounds their waist. Both men and women wear bracelets and armlets. Often either a top or skirt fashioned of silver coins is worn.

In addition to the large colorful flowers fastened to the back of their hair, usually neatly knotted, the women sport a confection of a headdress, dazzling as light dances off its many silver facets. The main foundation piece of this elaborately hand-tooled silver work of art is like a tiara or crown exquisitely carved and patterned. Projecting upwards can be a myriad of silver sticks densely decorated from tip to base with tinkling, flashing strips, pendants, medallions and curly-cues of silver. Projecting below the tiara are long sturdy silver prongs to secure the headdress to the hair. Due to the pendulous weight, many, many hairpins are used to further secure the glorious crown.

In olden days, the headdress was pure silver. They are now priceless heirlooms. Modern headdresses are often made of aluminum. The effect is just as brilliant and the weight is greatly reduced. Still, it is very cumbersome. No one would complain, it is so much fun to wear.

* * *

I was invited into a bilik in my host family's longhouse and given to model one of the heirloom headdresses on display. This was not an easy task. Even with my very long, thick, greatly humidified hair and large bobby pins, the headdress struggled (and I might add, successfully) to stay aloft. This was a heady (forgive the pun) experience that provided the fleeting fantasy of a sense of royalty.

* * *

FESTIVALS, CELEBRATIONS and CEREMONIES

Festivals are central to the life of an Iban. Any event or occurrence can spark the impetus to have one to cure a sick person; to keep sickness away from the village; for good rice (padi) harvest; to neutralize in the Iban psyche a sense of danger in the jungle; to store the harvest; to express gratitude for a bumper crop; to celebrate and honor ancestral ceramic jars; to honor a marriage, birth or death, or a return to the longhouse of a long departed family member or friend; (in the olden days) to celebrate a return of a successful war expedition boasting many heads of the enemy; to hang an effigy at the entry to the village to warn demons "you are not welcome here". The list can go on and on.

It can be observed that Iban festivals, parties and celebrations have a tri-fold aspect: to lure demons, fête them and make them happy, then exorcise them. Banishing them forever, life in the longhouse and for all of the longhouse community, will be safe, secure and protected, not threatened by negative paranormal or supernatural forces. Part of the festival philosophy is "fête" the demons they won't bother us anymore.

COCKFIGHTING and RECREATION

Iban of all ages enjoy top-spinning; pole climbing; war dances; sword dancing; boxing; wrestling; silat (Malaysian martial arts); dancing with castanets; wrist-twisting competitions; cockfighting; hopping; up hill running races; tug of war; long jump; shin-kicking competitions; ceremonial dancing;

the playing of gongs, hollow bamboo trunks, longs drums, hand fashioned bamboo wind instruments, modern string instruments and arm wrestling.

Cockfighting is a sport seen as a symbolic re-enactment of a brave warrior fighting enemies. The colorful feathers of the fighting roosters are believed to have supernatural powers. The fowl are often equipped with razor-blade enhanced claws. Even so, they are restrained from fighting to the death, because of their great value and prestige.

Women and girls do not participate in the more aggressive competitive activities.

CLEANLINESS and SANITATION

Although longhouse facilities are rustic at best, cleanliness of body, clothes, home environment, and items in the bilik and public areas of the longhouse is essential and evident.

The loosely lain floorboards in the longhouse kitchen, food preparation and laundry areas and on the open veranda allow debris, waste and food scraps to be brushed or rinsed away to the ground twenty feet below. Pigs, wild and domestic (who create their own kind of "mess") fowl and creatures of the rain forest consume all the organic waste, leaving only undigestables to pile up under the stilted longhouse.

By industrialized standards, the sanitation is less than desirable. There is no way, under present practices, to prevent vestiges of human and animal waste from affecting ground-water.

FOOD and FARMING

Some of the foods an Iban family might eat are durian, bananas, pineapple, sourfruit, yam, wild sago, fern, bamboo leaves and shoots, rice (rice

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= padi = paddy = rice plant also the pre-husked rice), pepper, coconuts, chicken and other fowl, eggs, pork, monkey, palm oil, salted and preserved fish, rice flour cakes, sugarcane, cow, wild and domestic pig, buffalo and fermented rice wine.

* * *

Although no one would formally respond to my query, our Iban guide teasingly hinted at other foods and popular Iban dishes not to be found on a standard westernized menu. He gently assured us, with twinkling laughing eyes, that since our longhouse visit was rather short, he would only serve us some of our favorite Malaysian dishes, leaving the adventure of Iban specialties for another time. I wonder just what are those specialties?

* * *

Rice is made into every dish and form conceivable. A newborn baby is served masticated rice with its mother's breast milk.

Fishing; harvesting rice; planting yams, pepper and other mini-crops (for personal use); tapping rubber from trees; felling trees to clear land, use as firewood or for ceremonies are some of the agricultural activities of the Iban.

Sarawak, four hundred miles from Peninsula Malaysia, is not good for farming due to its dense tangle of rain forest, rocky, hilly and sometimes swampy terrain. Rice has to be imported to this northwestern state of Malaysian Borneo.

Other products of Sarawak are palm oil, pepper, tin, rubber, and hardwoods. (International outcry has dramatically curtailed the indiscriminate harvesting of many rare hardwoods, thus preventing extinction.)

Malaysia is one of the most prosperous export-oriented societies in Southeast Asia, exporting, among other products, rubber, petroleum, natural gas, tin and manufactured items.

The majority of all Malaysians are involved in some aspect of the agricultural industry.

IBAN ECONOMY

The rural Iban standard of living is relatively on par with the country dwelling Malay. Abundance, intrinsic and extrinsic, is evident throughout the Iban longhouse.

Today, many longhouse dwellers also have jobs away from the traditional agricultural work necessary for longhouse survival.

Rice is still the main diet staple and income producer. In addition, the commercial sale of mats, carvings, weavings and adornments provide income.

The Malay economy in general reflects low inflation, low poverty and a balanced budget.

The sale of beadwork, basketry, silverworking, carvings of wood and bamboo, handwoven shawls, blankets, sarongs and gold-threaded songhet fabric are some of the artistic commercial endeavors of the longhouse dwelling Iban.

MODERNIZATION'S IMPACT

Today, the Iban are perceived to be resourceful, assertive, industrious, and hospitable. They are ritually courteous, respectful of elders, and social with a zestful love of life.

Modernization serves as a bonus, not a crutch or bane for the basically self-sufficient and independent Iban, who prefer to be responsible, at the helm (pardon yet another pun) and self-directing. Attempts to impose or assert one's will on an Iban can be met with a courteous smile. The intricate and formal code of respectful behavior would allow no less than that.

Cultural mores imposed on the Iban from the greater Malaysian society, such as the cease and desist order banning head-hunting, was initially met with dramatic and violent resistance, before acceptance, then compliance with the law.

That practice had been an integral part of Iban life, from courting through warrior training and "royalty" succession. Negotiations, meetings and diplomacy were all a part of the process of supplanting the old with the new.

Modernization has brought education and improved health (although tuberculosis still seems to do its damage), and other bonuses without negatively impacting the ancient threads woven into a tapestry that is the Iban culture. Most traditions can and do remain untouched or are modified or deleted by choice of the people. The cellular genetic cultural memory reigns. The devotion and dedication to "the ways of our people" remain in place.

Escalating tourist interest in the crafts and art forms of the Iban is also contributing to the preservation and dissemination of the Iban culture.

EPILOGUE

This manuscript is for your pleasure and enlightenment. It will hopefully stir in you the spark of adventure and put Malaysia on your MUST SEE, VISIT, EXPLORE, TASTE list!

Having experienced this wonderful country, I ask of the future:

To exclude no ethnic or cultural group from the benefits of development and modernization.

To be aware of and assuage and avert the negative potentiality of a protracted economic catch-up "overkill". By it's nature, "catch-up" requires holding back (through quotas and the like) advancement opportunities for other non-targeted groups. The ideal scenario: Targeted intra-cultural groups are effectively assisted to catch-up without diminishing/withholding advancement opportunities for others. That is a global moral challenge!

To develop effectual and efficient means to guarantee equal access to opportunity, education, and all other assets of a nation.

To preserve the culture, art forms, language, history and ways (not detrimental to the society-at-large) of all original peoples.

APPENDIX

The following document was contributed by R. S. Milne and retrieved in its entirety from the Encarta Computer program entitled "Malaysia," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnalls Corporation.

Malaysia, constitutional monarchy in Southeast Asia, on the South China Sea, a member of the Commonwealth of Nations. Malaysia is divided into two regions: West Malaysia, comprising the southern portion of the Malay Peninsula, south of Thailand and north of Singapore; and East Malaysia, including Sabah and Sarawak, comprising the northern portion of Borneo Island (also known as Kalimantan). East and West Malaysia are separated by about 640 km (about 400 mi) of open sea, and together comprise an area of 329,759 sq km (127,320 sq mi). The capital and largest city of Malaysia is Kuala Lumpur.

Land and Resources

The peninsular portion of Malaysia has mountain ranges in the north, with elevations of more than 2134 m (more than 7000 ft), flanked by wide plains along either coast. In the south, the peninsula is relatively level. Sarawak consists of a swampy lowland along the coast rising to high mountains in the interior, especially in the east. An extensive lowland covers the eastern part of Sabah. The Crocker Range in the northwest rises to an elevation of 4101 m (13,455 ft) on Mount Kinabalu, the highest peak in Malaysia. Major rivers include the Pahang in West Malaysia and the Rajang and the Kinabatangan in East Malaysia.

Climate

Except in the highlands, Malaysia is hot and humid throughout the year. Average daily temperatures vary from about 21° to 32° C (about 70° to 90° F). The exposed northern slopes of Sarawak and Sabah receive as much as 5080 mm (200 in) of rainfall yearly. Average rainfall for the peninsula is about 2540 mm (about 100 in).

Natural Resources

Malaysia contains abundant forest, agricultural, and mineral resources. West Malaysia has long been among the leading producers of tin and natural rubber in the world. Jungle clearance has increased arable land.

Population

In West Malaysia about half the population is Malay (*see* MALAYAN PEOPLES). In Sabah and Sarawak about one-half to two-thirds of the population belongs to one of the numerous ethnic groups inhabiting the island of Borneo (*see* DAYAK). The Chinese constitute a sizable population in all three of these regions and especially in Sarawak. For all Malaysia, the Malays and other indigenous peoples make up the largest single group, constituting approximately 60 percent of the total population; the Chinese constitute about 32 percent; and East Indians about 8 percent. There are small numbers of Indonesians, Thais, Europeans, and Australians.

Population Characteristics

The population of Malaysia (1990 preliminary) was 17,755,700 (West Malaysia, 13,381,600; Sabah, 1,470,200; Sarawak, 1,669,000). The estimated population in 1993 was 18,845,340; the overall population density was about 57 people per sq km (about 148 per sq mi). West Malaysia is about seven times more densely populated than East Malaysia.

Political Divisions

West Malaysia is divided into the federal territory of Kuala Lumpur and 11 states: Johor, Kedah, Kelantan, Melaka, Negeri Sembilan, Pahang, Perak, Perlis, Pinang, Selangor, and Terengganu. The states of Sabah (which includes the federal territory of Labuan) and Sarawak make up East Malaysia. The economic, cultural, and administrative center of the country is Kuala Lumpur (population, 1990 preliminary, 1,232,900). Other important cities include Ipoh (population, 1980 census, 300,727), a commercial and transportation center; and George Town (population, 1980 census, 250,578), an important seaport.

Language and Religion

Bahasa Malaysia, based on Malay, is Malaysia's official language. Other principal languages are English, Chinese, Tamil (an Indian language), and Iban. Islam is the religion of about half the people of Malaysia. The Chinese are largely Buddhist, Confucian, or Taoist, and the Indians are mostly Hindus. Christians form a small minority, and in Sabah and Sarawak the indigenous peoples generally follow traditional beliefs.

Education

In Malaysia education is free between the ages of 6 and 19. Primary education is provided in the four major languages, with English as the compulsory second language. Educational facilities, although growing, are still inadequate to meet the needs of the expanding population. In the late 1980s about 2.3 million pupils were enrolled annually in primary schools, and about 1.3 million students attended government-assisted secondary schools. Vocational and technical schools were attended by more than 23,000 students. Higher education in Malaysia was provided at seven universities and a number of other institutions. More than 50,000 students attended the National University (1970), in Bangi; the Technological University of Malaysia (1925) and the University of Malaya (1962), in Kuala Lumpur; the University of Agriculture (1971), in Serdang; the University of Science (1969), in George Town; the International Islamic University (1983), in Petaling Jaya; and the Northern University of Malaysia (1984), in Alor Setar.

Culture and Communications

Three of Malaysia's major museums—the National Museum of Malaysia, in Kuala Lumpur; the Sabah Museum, in Kota Kinabalu; and the Sarawak Museum, in Kuching—exhibit collections of regional ethnographic and archaeological materials. The Forest Research Institute, in Kepong, maintains an arboretum, herbarium, and museum. The National Library of Malaysia, and the National Archives are in Kuala Lumpur.

In the late 1980s, Malaysia had 22 major daily newspapers, of which 7 were published in Chinese, 5 in English, 5 in Malay, and 5 in Indian languages. It was estimated that approximately 1.5 million telephones, 7.1 million licensed radio receivers, and about 1.7 million licensed television receivers were in operation in Malaysia. The state-run Radio Malaysia operated six radio networks, and Television Malaysia operated three television networks; a private television network began broadcasting in 1984.

Economy

The economy of Malaysia is based principally on the production of raw materials for export, including petroleum, rubber, tin, and timber. The annual budget in the late 1980s included revenue of about $8 billion and expenditure of about $10 billion. Tourism has become an important sector in Malaysia's economy.

Agriculture, Forestry, and Fishing

Although much of the land of Malaysia is covered by dense jungle, more than 13 percent is arable, and agriculture accounts for 16 percent of the gross domestic product. A leading product is natural rubber, with total production in the late 1980s reaching 1.6 million metric tons annually. Other forest and agricultural products include palm oil (5 million metric tons), palm kernels (1.5 million tons), and rice (1.7 million tons), along with pineapples, coconuts, cocoa, tea, timber, and copra. Pepper is an important export of Sarawak. The annual fish catch exceeded 932,000 tons in the late 1980s.

Mining

Malaysia is one of the world's leading suppliers of tin, although production has declined sharply, from 70,000 metric tons of concentrates in the 1970s to 28,500 tons in 1990. Production of petroleum and natural gas increased greatly in the 1970s, and the refining of crude oil is a major industry. Other minerals of economic importance to Malaysia are bauxite, iron ore, copper, ilmenite, and gold.

Manufacturing

About 21 percent of Malaysia's labor force is employed in manufacturing, which accounts for about 29 percent of the gross domestic product. Principal industrial activities are the processing of rubber, tin, and petroleum; lumbering; metal forging; and the production of electrical and electronic equipment, processed food, textiles, motor vehicles, chemicals, building materials, and handicrafts.

Energy

In the late 1980s Malaysia had an installed electricity-generating capacity of about 4.5 million kilowatts, and annual production was nearly 17.4 billion kilowatt-hours. The country contains reserves of coal and petroleum, as well as large deposits of natural gas, discovered in 1980 off the eastern coast of West Malaysia.

Transportation

In the late 1980s Malaysia had about 39,100 km (about 24,300 mi) of public roads, of which about 80 percent were paved. The state-owned railroad system included about 2220 km (about 1380 mi) of operated track. Malaysian Airlines System (MAS), which was founded in 1971, offered both domestic and international flights. Malaysia has five international airports, including those at Kuala Lumpur, George Town, and Kota Kinabalu. Major seaports include George Town, Melaka, Kuching, and Kelang.

Currency and Foreign Trade

The Malaysian unit of currency is the *ringgit* or *Malaysian dollar,* consisting of 100 *sen* (2.55 ringgit equal U.S.$1; 1992). The Bank Negara Malaysia (1959), the central bank of Malaysia, issues the currency.

Export trade totaled about $24.8 billion annually in the late 1980s. Major exports include petroleum, natural gas, rubber, palm oil, timber, semiconductors, tin, and machinery and transportation equipment. The chief buyers of exports were Singapore, the United States, Japan, South Korea, Germany, and Great Britain. Trade with China has expanded significantly. Imports were valued at about $21.1 billion annually in the late 1980s. The major imports were machinery and transportation equipment, manufactured goods, chemicals, mineral fuels, and food. The leading suppliers of imported goods were Japan, the United States, Singapore, Great Britain, Germany, and Taiwan.

Government

Malaysia has a federal form of government based on the 1957 constitution of the former Federation of Malaya.

Executive

The head of state is the *yang dipertuan agong* (supreme head of the federation), who is selected by and from among the nine hereditary rulers of the Malay states and serves a five-year term. Executive power is exercised by the prime minister, who is the leader of the majority party or coalition in the house of representatives and is appointed by the head of state.

Legislature

Both the prime minister and cabinet are responsible to the parliament, which includes a house of representatives (Dewan Rakyat) of 180 members and a senate (Dewan Negara) of 70 members. Representatives of the lower house are popularly elected for five-year terms. Legislative power is divided between the federal and state legislatures. Senators serve for six years. Two senators are elected by each state legislature, and the rest are appointed by the head of state.

Local Government

Each of the 13 states of the federation has a titular ruler whose title varies in different states. Effective executive power in the states rests with the chief minister. The executive council, or cabinet, advises the head of the state. Each state has its own written constitution and a unicameral legislative assembly empowered to legislate on matters not reserved for the federal parliament.

Political Parties

The leading national political organization of Malaysia is the National Front, a multiracial coalition of 13 parties. Other major parties include the Democratic Action party and the Pan-Malayan Islamic party.

Defense

In the early 1990s the Malaysian armed forces were made up of an army with about 90,000 regular soldiers; a navy with about 12,000 members; and an air force with approximately 12,500 members and 77 combat aircraft.

History

The early history of the area of present-day Malaysia is obscure because of a lack of local documents and the almost complete absence of archaeological remains, especially any with inscriptions. According to Chinese sources, however, early contacts were made with China. Traders also spread Hindu influences from India, which affected people's customs and the rituals of local rulers. Peninsular Malaysia was not unified politically but was split into small kingdoms and subdivided into almost independent chiefdoms, defined by riverine valleys. Rule in Borneo was even more fragmented. Some of the mainland kingdoms were probably subject to a degree of control by larger empires centered in Cambodia or Sumatra.

About AD 1400 a great kingdom, Malacca (also spelled Melaka), was founded on the mainland by a refugee prince, possibly from the neighboring state of Johor. He was converted to Islam, which traders from India had already brought to the area, and Malacca became a center for the further spread of the Muslim faith. Malacca prospered and expanded its territory, but in 1511 it was conquered by the Portuguese under Afonso de Albuquerque. The Portuguese in Malacca survived constant fighting with Johor, Achin (also spelled Aceh) in Sumatra, and other states. In

1641, however, the kingdom fell to the Dutch, who replaced the Portuguese as the leading European trading power in the region. Like their predecessors, the Dutch were frequently at war with neighboring kingdoms and succeeded in extending their influence to parts of Johor. In this period the northern Malay kingdoms—Perlis, Kedah, Kelantan, and Trengganu—were usually under Siamese influence.

The Imposition of British Rule

In the 18th century, the British became active in the area, partly in search of trade, but also to check French power in the Indian Ocean; in 1786 the sultan of Kedah, looking for help against the Siamese, leased the island of Pinang to the British East India Company. In 1819 Sir Thomas Stamford Raffles of the British East India Company founded Singapore, and in 1824 Britain acquired Malacca from the Dutch. Singapore, Pinang, and Malacca (collectively known as the Straits Settlements) were then British-run.

From about 1850, tin-mining activity greatly expanded in the Malay Peninsula, and Malay rulers and the immigrant Chinese they employed became involved in territorial disputes. Fearful that these might disrupt trade, the British then took control of the peninsular states, working indirectly through the Malay rulers. Using diplomacy and taking advantage of dynastic quarrels, they persuaded the rulers to accept British "residents" or "advisers," who dictated policy. Before World War II (1939-1945) the native states were classified as either federated or unfederated. The main difference between the two groups was that British control was somewhat looser in the unfederated states. The federated states were Perak, Selangor, Negeri Sembilan, and Pahang. The unfederated states were Johor and the four northern states, which were acquired by the British from Siam in 1909. At the top of the British system of rule was a high commissioner, who was also governor of the Straits Settlements.

The present Malaysian territories in Borneo were largely under the domination of the powerful Muslim state of Brunei until the 19th century. Before then, Europeans had traded there but had not made any permanent settlements. In 1841, however, the sultan of Borneo rewarded James Brooke, an English adventurer who had helped him suppress rebels, with a gift of land and the title *raja of Sarawak;* Brooke and his successors expanded the territory. To the east, the sultans of Brunei and Sulu also granted land to Europeans; this was eventually purchased by the British North Borneo (Chartered) Company in 1882. British North Borneo and Sarawak became British protectorates in 1888.

The Coming of Independence

Malaya, Sarawak, and North Borneo were seized by the Japanese in 1942 and remained under Japanese occupation until World War II ended in 1945. The movement for independence that emerged after the war was complicated by ethnic rivalries. The British had encouraged Chinese and Indian immigration in order to supply labor needed by the tin, rubber, and other industries. In the 1940s the population of the Malay states was approximately 50 percent Malay, 37 percent Chinese, and 12 percent Indian. Divisions between these groups were deep, coinciding substantially with religious and linguistic differences. With independence approaching, Malays were concerned that immigrants might acquire political power. In 1946 they protested successfully against a scheme, known as the Malayan Union, that would have given most immigrants citizenship and voting rights, while reducing the power of the Malay rulers.

The Alliance, the dominant political party that emerged in the 1950s, was multiethnic at the top, but also ensured separate representation of ethnic groups through three component parties: the United Malays National Organization, the Malayan Chinese Association, and the Malayan Indian Congress. It won an overwhelming victory in the first nationwide elections in 1955. The British and the Alliance worked out the postindependence constitution, providing for a federal state, a two-house parliament (one house elected and one appointed), citizenship for most non-Malays, and protection for the Malays, who were regarded as less economically developed and were given preference for civil service jobs, scholarships, and licenses.

During this period (1948-1960) the government was fighting a Communist-led rebellion that was finally contained after claiming 11,000 lives. Not until 1989, however, did the Communists formally agree to lay down their arms.

Malaysia

In 1961 Tunku Abdul Rahman, first prime minister of Malaya, proposed a Malaysian federation of Malaya, Singapore, Sarawak, North Borneo (later called Sabah), and Brunei. All but Brunei joined in a federation in 1963. Economic and political disputes led to Singapore's exit in 1965.

Malaysian politics have been dominated by ethnic disputes that in the 1960s centered on language and education. At the 1969 general elections, the Alliance faced opposition from both Malay and non-Malay parties. Immediately afterward serious rioting broke out in the capital, Kuala Lumpur, and at least 200 people were killed. Emergency powers were invoked, restrictions were imposed on raising ethnically sensitive issues, and parliament did not meet again until 1971. The new prime minister, Tun Abdul Razak, announced a new economic policy to alleviate poverty in general, but also to improve specifically the economic condition of the Malays by increasing their share of the country's wealth and their percentage of employment in occupations in which non-Malays were predominant. He also broadened the Alliance (already extended to Sarawak and Sabah) into the National Front, which included some opposition parties. The Front won the 1974 elections decisively and also, under Prime Minister Datuk Hussein Onn, the 1978 elections. The political scene, however, was still dominated by ethnicity, and the National Front was opposed by two major opposition parties: the Pan-Malayan Islamic party, now placing increasing emphasis on religion, and the Democratic Action party. When Hussein Onn retired in 1981, he was succeeded by his deputy, Mahathir bin Muhammad. A constitutional conflict in 1983 between the Mahathir government and the hereditary sultans led to a compromise restricting the power of Malaysia's head of state to veto certain legislation. In 1987 the Mahathir government responded to the alleged threat of rising tensions between Malays and Chinese by arresting opposition leaders and suspending four newspapers. Elections in 1990 maintained the government in power with a commanding parliamentary majority.

Contributed by:
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VISION 2020

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Preface

Malaysia and the United States ,although very different, have many similarities. Both countries are multicultural nations with many ethnic, linguistic and religious groups. The interaction of these groups has not always been peaceful. Both nations are experiencing high rates of immigration. Both nations have large groups of indigenous people. Both nations are experiencing the impact of industrialization and modernization. Both nations are coping with environmental degradation and urbanization. Both nations are wrestling with maintaining values and morals in contemporary society. Malaysia has attempted to identify, prioritize and address national challenges in Vision 2020. This model of national problem solving could provide a valuable example to American students of addressing and meeting national challenges. This lesson plan will use Vision 2020 and the study of contemporary Malaysian culture to engage American high school students in addressing crucial issues in American civilization.

OBJECTIVE

TLW (The Learner Will) comprehend the value of goal setting in problem solving. TLW apply goal setting strategies to personal as well as governmental action. TLW study Malaysian culture, history and economics. TLW study how Malaysia has attempted to address societal challenges through Vision 2020. TLW analyze problems which exist in American society, prioritize their importance to the country and develop a workable plan for their solution. TLW present this project to the class.

ACTIVITY 1

TLW study the positive benefits of personal goal setting. TLW create a list of three short term (one semester), three intermediate term (one year) and three long term (five year) goals. Each goal will be accompanied with a rationale and an action plan for its accomplishment. TLW share this plan with their parents.

Vocabulary: goal, goal setting, rationale, action plan

ACTIVITY 2

TLW be introduced to the geography, history and culture of Malaysia. TLW study contemporary problems in Malaysian society.
TLW study Vision 2020 and identify problems and solutions which are addressed in that document.

VOCABULARY: Developing country, developed country, economy, political stability, values, social justice, democratic, tolerance, multi-cultural, affirmative action, Bumiputera, socialism, communism, capitalism, gross domestic product, private sector and public sector

ACTIVITY 3

TLW research and identify the the significant problems facing America today and into the 21st century. In small groups the student will use current periodicals to identify and prioritize the nine most significant problems confronting America. The team will create a presentation involving each of the seven problems. The presentation will be addressed to to the class upon completion. Each problem will also have the prescribed solution and necessary resources required .

MATERIALS ATTACHED

Vision 2020, Malaysia: The Way Forward, Dr. Mahathir Bin Mohamad

VISION 2020

MALAYSIA: THE WAY FORWARD
WORKING PAPER PRESENTED BY THE PRIME MINISTER
Y.A.B. DATO' SERI DR. MAHATHIR BIN MOHAMAD
AT THE INAUGURAL MEETING OF THE MALAYSIAN BUSINESS COUNCIL
KUALA LUMPUR
28TH. FEBRUARY, 1991

The purpose of this paper is to present before you some thoughts on the future course of our nation and how we should go about to attain our objective of developing Malaysia into an industrialised country. Also outlined are some measures that should be in place in the shorter term so that the foundations can be laid for the long journey towards that ultimate objective.

Hopefully the Malaysian who is born today and in the years to come will be last generation of our citizens who will be living in a country that is called 'developing'. The ultimate objective that we should aim for is a Malaysia that is a fully developed country by the year 2020.

What, you might rightly ask, is a fully developed country? Do we want to be like any particular country of the present 19 countries that are generally regarded as 'developed countries'? Do we want to be like the United Kingdom, like Canada, like Holland, like Sweden, like Finland, like Japan? To be sure, each of the 19, out of a world community of more than 160 states, has its strengths. But each also has its fair share of weaknesses. Without being a duplicate of any of them we can still be developed. We should be a developed country in our own mould.

Malaysia should not be developed only in the economic sense. It must be a nation that is fully developed along all the dimensions: economically, politically, socially, spiritually, psychologically and culturally. We must be fully developed in terms of national unity and social cohesion, in terms of our economy, in terms of social justice, political stability, system of government, quality of life, social and spiritual values, national pride and confidence.

Malaysia As A Fully Developed Country - One Definition

By the year 2020, Malaysia can be a united nation, with a confident Malaysian society, infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is competitive, dynamic, robust and resilient.

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There can be no fully developed Malaysia until we have finally overcome the nine central strategic challenges that have confronted us from the moment of our birth as an independent nation.

The first of these is the challenges of establishing a united Malaysian nation with a sense of common and shared destiny. This must be a nation at peace with itself, territorially and ethnically integrated, living in harmony and full and fair partnership, made up of one 'Bangsa Malaysia' with political loyalty and dedication to the nation.

The second is the challenge of creating a psychologically liberated, secure, and developed Malaysian Society with faith and confidence in itself, justifiably proud of what it is, of what it has accomplished, robust enough to face all manner of adversity. This Malaysian Society must be distinguished by the pursuit of excellence, fully aware of all its potential, psychologically subservient to none, and respected by the peoples of other nations.

The third challenge we have always faced is that of fostering and developing a mature democratic society, practising a form of mature consensual, community-oriented Malaysian democracy that can be a model for many developing countries.

The fourth is the challenge of establishing a fully moral and ethical society, whose citizens are strong in religious and spiritual values and imbued with the highest of ethical standards.

The fifth challenge that we have always faced is the challenge of establishing a matured liberal and tolerant society in which Malaysians of all colours and creeds are free to practise and profess their customs, cultures and religious beliefs and yet feeling that they belong to one nation.

The sixth is the challenge of establishing a scientific and progressive society, a society that is innovative and forward-looking, one that is not only a consumer of technology but also a contributor to the scientific and technological civilisation of the future.

The seventh challenge is the challenge of establishing a fully caring society and a caring culture, a social system in which society will come before self, in which the welfare of the people will revolve not around the state or the individual but around a strong and resilient family system.

The eighth is the challenge of ensuring an economically just society. This is a society in which there is a fair and equitable distribution of the wealth of the nation, in which there is full partnership in economic progress. Such a society cannot be in place so long as there is the identification of race with economic function, and the identification of economic backwardness with race.

The ninth challenge is the challenge of establishing a prosperous society, with an economy that is fully competitive, dynamic, robust and resilient.

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We have already come a long way towards the fulfilment of these objectives. The nine central objectives listed need not be our order of priorities over the next three decades. Most obviously, the priorities of any moment in time must meet the specific circumstances of that moment in time.

But it would be surprising if the first strategic challenge which I have mentioned - the establishment of a united Malaysian nation – is not likely to be the most fundamental, the most basic.

Since much of what I will say this morning will concentrate on economic development, let me stress yet again that the comprehensive development towards the developed society that we want – however each of us may wish to define it - cannot mean material and economic advancement only. Far from it. Economic development must not become the be-all and the end-all of our national endeavours.

Since this Council must concentrate on the issues of economic development and economic social justice, which for this nation must go hand in hand for the foreseeable future, let me expand on the perception of the central strategic challenges with regard to these two vital objectives.

At this point it is well to define in greater detail the objective of establishing an economically just society.

Of the two prongs of the NEP no one is against the eradication of absolute poverty – regardless of race, and irrespective of geographical location. All Malaysians, whether they live in the rural or the urban areas, whether they are in the south, east or west, must be moved above the line of absolute poverty.

This nation must be able to provide enough food on the table so that not a solitary Malaysian is subjected to the travesty of gross under-nourishment. We must provide enough by way of essential shelter, access to health facilities, and all the basic essentials. A developed Malaysia must have a wide and vigorous middle class and must provide full opportunities for those in the bottom third to climb their way out of the pit of relative poverty.

The second prong, that of removing the identification of race with major economic function is also acceptable except that somehow it is thought possible to achieve this without any shuffling of position. If we want to build an equitable society then we must accept some affirmative actions. This will mean that in all the major and important sectors of employment, there should be a good mix of the ethnic groups that make up the Malaysian nation. By legitimate means we must ensure a fair balance with regard to the professions and all the major categories of employment. Certainly we must be as interested in quality and merit. But we must ensure the healthy development of a viable and robust Bumiputera commercial and industrial community.

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A developed Malaysia should not have a society in which economic backwardness is identified with race. This does not imply individual income equality, a situation in which all Malaysians will have the same income. This is an impossibility because by sheer dint of our own individual effort, our own individual upbringing and our individual preferences, we will all have different economic worth, and will be financially rewarded differently. An equality of individual income as propounded by socialists and communists is not only not possible, it is not desirable and is a formula for disaster.

But I do believe that the narrowing of the ethnic income gap, through the legitimate provision of opportunities, through a closer parity of social services and infrastructure, through the development of the appropriate economic cultures and through full human resource development, is both necessary and desirable. We must aspire by the year 2020 to reach a stage where no one can say that a particular ethnic group is inherently economically backward and another is economically inherently advanced. Such a situation is what we must work for – efficiently, effectively, with fairness and with dedication.

"A full partnership in economic progress" cannot mean full partnership in poverty. It must mean a fair balance with regard to the participation and contribution of all our ethnic groups – including the Bumiputeras of Sabah and Sarawak - in the high-growth, modern sectors of our economy. It must mean a fair distribution with regard to the control, management and ownership of the modern economy.

In order to achieve this economically just society, we must escalate dramatically our programmes for national human resource development. There is a need to ensure the creation of an economically resilient and fully competitive Bumiputera community so as to be at par with the Non-Bumiputera community. There is need for a mental revolution and a cultural transformation. Much of the work of pulling ourselves up by our bootstraps must be done ourselves. In working for the correction of the economic imbalances, there has to be the fullest emphasis on making the needed advances at speed and with the most productive results – at the lowest possible economic and societal cost.

With regard to the establishment of a prosperous society, we can set many aspirational goals. I believe that we should set the realistic (as opposed to aspirational) target of almost doubling our real Gross Domestic Product every ten years between 1990 and 2020 AD. If we do this, our GDP should be about eight times larger by the year 2020 than it was in 1990. Our GDP in 1990 was RM115 billion. Our GDP in 2020 should therefore be about RM920 billion in real (1990 Ringgit) terms.

This rapid growth will require that we grow by an average of about 7 per cent (in real terms) annually over the next 30 years. Admittedly this is an optimistic projection but we should set our sights high if we are to motivate ourselves into striving hard.

We must guard against 'growth fixation', the danger of pushing for growth figures oblivious to the needed commitment to ensure stability, to keep inflation low, to guarantee sustainability, to develop our quality of life and standard of living, and the

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achievement of our other social objectives. It will be a difficult task, with many peaks and low points. But I believe that this can be done.

In the 1960s, we grew by an annual average of 5.1 per cent; in the 1970s, the first decade of the NEP, Malaysia grew by an average of 7.8 percent; in the 1980s, because of the recession years, we grew by an annual average of 5.9 per cent.

If we take the last thirty years, our GDP rose annually in real terms by an average of 6.3 per cent. If we take the last twenty years, we grew by an annual average of 6.9 per cent. What is needed is an additional 0.1 per cent growth. Surely if we all pull together, God willing this 0.1 per cent can be achieved.

If we do succeed, and assuming roughly a 2.5 per cent annual rate of population growth, by the year 2020, Malaysians will be four times richer (in real terms) than they were in 1990. That is the measure of the prosperous society we wish and hopefully we can achieve.

The second leg of our economic objective should be to secure the establishment of a competitive economy. Such an economy must be able to sustain itself over the longer term, must be dynamic, robust and resilient. It must mean, among other things:

- a diversified and balanced economy with a mature and widely based industrial sector, a modern and mature agriculture sector and an efficient and productive and an equally mature services sector;
- an economy that is quick on its feet, able to quickly adapt to changing patterns of supply, demand and competition;
- an economy that is technologically proficient, fully able to adapt, innovate and invent, that is increasingly technology-intensive, moving in the direction of higher and higher levels of technology;
- an economy that has strong and cohesive industrial linkages throughout the system;
- an economy driven by brain-power, skills and diligence in possession of a wealth of information, with the knowledge of what to do and how to do it;
- an economy with high and escalating productivity with regard to every factor of production;
- an entrepreneurial economy that is self-reliant, outward-looking and enterprising;
- an economy sustained by an exemplary work ethic, quality consciousness and the quest for excellence;

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- an economy characterised by low inflation and a low cost of living;
- an economy that is subjected to the full discipline and rigour of market forces.

Most of us in this present Council will not be there on the morning of January 1, 2020. Not many, I think. The great bulk of the work that must be done to ensure a fully developed country called Malaysia a generation from now will obviously be done by the leaders who follow us, by our children and grand-children. But we should make sure that we have done our duty in guiding them with regard to what we should work to become. And let us lay the secure foundations that they must build upon.

Some Key Public Sector Economic Policies For The Forseeable Future.

Since the early 1980s, we have stressed that this country will rely on the private sector as the primary engine of economic growth. In a way we were ahead of the rest of the world, even the developed countries in entrusting economic growth to the private sector.

In the early years, our fledgling private sector could not fully respond to the challenge that was issued. Then came the unpredictable and difficult recession and slowdown years. However in the last three years the private sector has bloomed and responded. The policy is now bearing fruit. The outcome: in 1988, we grew in real terms by 8.9 per cent; in 1989, by 8.8 per cent; in 1990, by 9.4 per cent without expansionary budgetting by the Government. Even the tiger economies of North East Asia have not done so well.

No nation can afford to abandon a winning formula. And this nation will not. For the forseeable future, Malaysia will continue to drive the private sector, to rely on it as the primary engine of growth.

In the meantime the Government will continue to downsize of its role in the field of economic production and business. The State cannot of course retreat totally from the economic life of Malaysia. It will not abdicate its responsibility for overseeing and providing the legal and regulatory framework for rapid economic and social development.

The Government will be pro-active to ensure healthy fiscal and monetary management and the smooth functioning of the Malaysian economy. It will escalate the development of the necessary physical infrastructure and the most conducive business environment - consistent with its other social priorities. And where absolutely necessary the Government will not be so completely bound by its commitment to withdrawal from the economic role, that it will not intervene. It will play its role judiciously and actively.

The process of de-regulation will continue. There can be no doubt that regulations are an essential part of the governance of society, of which the economy is a

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part. A state without laws and regulations is a state flirting with anarchy. Without order, there can be little business and no development. What is not required is over regulation, although it may not be easy to decide when the Government is over regulating.

Wisdom lies of course in the ability to distinguish between those laws and regulations which are productive of our societal objectives and these that are not; and it lies in making the right judgements with regard to the trade-offs. Thus Governments will be neither foolish no irresponsible, and will cater to the needs of the wider society as well as the requirements of rapid growth and a competitive, robust and resilient economy. It will be guided by the knowledge that the freeing of enterprise too – not only laws and regulations, and state intervention - can contribute to the achievement of the wider social objectives. In this light and given the fact that there are clear areas of unproductive regulation which need to be phased out, you can expect the process of productive de-regulation to continue. The recent move of Bank Negara to de-regulate the BLR regime is an example in point.

Privatisation will continue to be an important cornerstone of our national development and national efficiency strategy. This policy is not founded on ideological belief. It is aimed specifically at enhancing competitiveness, efficiency and productivity in the economy, at reducing the administrative and financial burdens on the Government and at expediting the attainment of national distributional goals.

In implementing our privatisation policy, the Government is fully aware of the need to protect public interest, to ensure that the poor are provided access to essential services, to guarantee that quality services are provided at minimum cost, to avoid unproductive monopolistic practices and to ensure the welfare of workers.

There will be problems. No endeavour comes without a price tag. But it is clear enough that this policy has thus far generated positive results and we can expect its implementation to be accelerated in the future. With the completion of the Privatisation Master Plan Study, I believe that many of the bottlenecks and rigidities that obstruct the progress of the needed privatisation will be removed, thus accelerating its smooth implementation.

There will be in the years ahead an Accelerated Industrialisation Drive, a drive that is not based on a fascination with industry but on the simple truth that if we want to develop rapidly – in a situation where the developed economies will be moving out of industrialisation into a post-industrial stage – this is the way to go. If we are to industrialise rapidly, we will need to capitalise on our national strengths and forcely tackle our weaknesses.

In pursuit of this policy, the Government will need to deal with the problem of a narrow manufacturing base. In 1988, 63 per cent of total Malaysian manufactured exports came from the electrical and electronic and textile industries. Electronics alone accounted for 50 per cent of total manufactured exports. We must diversify.

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Despite the most rapid development in the free trade zones insignificant demand has been generated for local intermediate products. We will have to deal with the problem of weak industrial linkages.

There is inadequate development of indigenous technology. There is too little value-added, too much simple assembly and productior There is also a need to counter rising production costs brought about by rising costs of labour, raw materials and overheads by improving efficiency and productivity. There is a serious shortage of skilled manpower. All these and many more issues will need to be addressed.

Small and medium scale industries have an important role to play in generating employment opportunities, in strengthening industrial linkages, in penetrating markets and generating export earnings. They have a crucial role as a spawning ground for the birth of tomorrow's entrepreneurs.

The Government will devise appropriate assistance schemes and will seek to raise the level of management expertise, technological know-how and skills of the employees in this very important and in many ways neglected sector of our economy.

The SMIs will be one of the primary foundations for our future industrial thrust. The Government is fully committed to its healthiest development.

Just as we must diversify the products we export so must we diversify the markets we export too. Malaysian exporters must look also at the non-traditional markets. It will require new knowledge, new networks, new contacts and new approaches towards dealing with unfamiliar laws, rules and regulation. It will be uncomfortable but it would be a mistake to consider that it is not worth the discomfort to deal with these markets. Alone they may be small but cumulatively the market of the developing Asian, African and Latin American countries are big. If the developed countries find it worthwhile to export to these markets then it must be worthwhile for us also. The Government will help but the private sector must play their part. Reliance on export-led growth is still the way to rapid growth.

Entry into the world market pits our companies against all comers and subjects them to the full force of international competition. This is a challenge we must accept not simply because the domestic market is too small but because in the long run it will actually enrich our domestic market and reduce our dependence on export.

We must persist with export-led growth despite the global slowdown, despite the rise of protectionism, trade blocs and managed trade. When the going is tougher, we must not turn inward. We simply have no choice but to be more lean, more resourceful, more productive and generally more competitive, more able to take on the world.

The liberalisation of the Malaysian economy has had beneficial result and contributed towards a more dynamic growth.

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Obviously, liberalisation must be undertaken responsibly and in stages so as not to create economic uncertainty and impose excessive structural adjustment costs. We should take into the fullest consideration Malaysia's capacity to undertake liberalisation. We should not dismiss the infant industry argument, but we should not bow to illegitimate pressure.

At the same time, productive liberalisation ensures that our private sector will be less reliant on artificial profits and on protection, which benefits some producers at the expense of consumers and other producers. Infants must grow up. They must grow up to be sturdy and strong. And this cannot be done if they are over-protected.

For reasons that are obvious, the Government will continue to foster the inflow of foreign investment. This is essential for Malaysia's Accelerated Industrialisation Drive. Again, we will not abandon a winning strategy. But we will fine tune it to ensure that measures are in place to ensure that Malaysia maximises the net benefit from the inflow of foreign investment.

In the past, the domestic private sector has largely failed to meet the targets set in successive Malaysia Plans. Apparently domestic investors feel that the Government has not devoted enough effort to the fostering of domestic investment as we have devoted to those from overseas. This is not completely true but we will redress the situation as we get better feedback.

Small and medium scale enterprises must be assisted to grow bigger. Surplus savings and domestic capital must be more productively channelled into investments. Entrepreneurs must be spawned. Where necessary, technological and training help must be extended; and infrastructural support must be given.

It is worthwhile to stress again that the development that we need cannot take place without the infrastructural underpinning. We must keep one step ahead of demand and need. In the recent budget, we clearly stated what we will do in the shorter term. The Sixth Malaysia Plan will make clear what we will do in the medium term while the Second Outline Perspective Plan will indicate the direction over the long term. The Government is fully aware of the infrastructure bottlenecks and of the need for massive investments in the years to come. We will not let growth to be retarded by excessive congestion and investment indigestion, as has happened in many countries.

In our drive to move vigorously ahead nothing is more important than the development of human resources.

From the experience in the last two decades of all the economic miracles of the countries that have been poor in terms of 'natural resources', it is blindingly clear that the most important resource of any nation must be the talents, skills, creativity and will of its people. What we have between our ears, at our elbow and in our heart is much more important than what we have below our feet and around us. Our people is

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our ultimate resource. Without a doubt, in the 1990s and beyond, Malaysia must give the fullest emphasis possible to the development of this ultimate resource.

Malaysia has one of the best educational systems in the Third World. But for the journey that we must make over our second generation, new standards have to be set and new results achieved.

We cannot but aspire to the highest standards with regard to the skills of our people, to their devotion to knowhow and knowledge upgrading and self-improvement, to their language competence, to their work attitudes and discipline, to their managerial abilities, to their achievement motivation, their attitude towards excellence and to the fostering of the entrepreneurial spirit.

We cannot afford to neglect the importance of entrepreneurship and entrepreneural development, which goes, of course beyound training and education. We must ensure the correct mix with regard to professionals, sub-professional, craftsmen and artisans, and the correct balance with regard to those with competence in science and technology, the arts and social sciences.

In the development of human resources we cannot afford to neglect half the population i.e. the Bumiputeras. If they are not brought into the mainstream, if their potentials are not fully developed, if they are allowed to be a millstone around the national neck, then our progress is going to be retarded by that much. No nation can achieve full progress with only half its human resources harnessed. What may be considered a burden now can, with the correct attitude and management, be the force that lightens our burden and hasten our progress. The Bumiputeras must play their part fully in the achievement of the national goal.

Inflation is the bane of all economic planners. Fortunately, except during the first oil shock when inflation went up to 17%, Malaysia has managed to keep inflation low. We must continue to keep it low. The Government, the business sector, and the people must be committed to keeping it low. The only real way to combat inflation is to live within one's means. If we cannot afford we just don't buy. In Malaysia this is possible for we can produce practically all we need in terms of food, shelter and clothing. When recently we had a recession, life was bearable because we were able to buy our needs at roughly the same price i.e. we had practically no inflation. Now that we have more money, demand pull is slowly forcing prices up. So although we may be more prosperous now, but in terms of purchasing power we are not as well-off as we should be.

The public must understand what causes inflation and must be disciplined enough to combat it. In some countries when inflation rates go up to thousands of percent per year, Governments have been changed again and again without inflation being contained. The reason is that the people are not disciplined and prepared to restrain themselves. No Government can put a stop to inflation unless the people are prepared to accept the discomfort of austerity.

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In the fight against inflation nothing is more effective than education and discipline among the people.

In an interdependent trading world, the exchange rate plays a vital role. Too cheap a currency will increase import bills and debt payment but it will make exports competitive. But the full benefit of a low exchange rate on export can be negated by the cost of imported material which go into the exported products. A high currency value will 'enrich' our people, particularly in terms of buying imported luxuries but our exports will not be competitive and the economy will eventually be adversely affected.

Clearly the management of the exchange rate is of extreme importance to the progress of our nation. There is only a limited ability to manipulate, In the final analysis it is how we balance our trade that will determine how our currency is valued. Malaysia must learn to be competitive through higher productivity rather than through manipulating exchange rates. Again the people must understand their role, particularly with regard to productivity.

In a world of high technology Malaysia cannot afford to lag behind. We cannot be in the front line of modern technology but we must always try to catch up at least in those fields where we may have certain advantages. We have already adopted a National Plan of Action for Industrial Technology Development. This is the easy part. We must now proceed expeditiously to the enormously difficult task of implementation.

The Government will certainly provide the necessary commitment and leadership to this national endeavour. The institutional and support infrastructure will be put in place to ensure rapid, realistic, focussed and market-drive development of our technological capabilities. But let us never forget that technology is not for the laboratory but the factory floor and the market. The private sector and our people must respond. Far too often the results of research are ignored in favour of the tried and tested money-spinners. It has been said that the secret of Japan's success is its skill in applying research results to marketable products. If we don't do this we are going to be left behind whatever may be the level of our technology.

While increasing our industrial manufacturing sector, Malaysia must make sure that our agriculture and services sector will not be neglected. We must advance. We must strive for efficiency, modernity and competitiveness. These should be the key guiding principles of our national policy towards agriculture, tourism and the fullest development of the entire services sector.

Nor can we afford to neglect the rural sector of our economy and society. In the years ahead, we must work for a second rural development transformation, restructuring the villages so as to be compatible with both agriculture and modern industry. Less and less farmers should produce more and more food, thus releasing manpower for an industrial society.

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While doing all these we must also ensure that our valuable natural resources are not wasted. Our land must remain productive and fertile, our atmosphere clear and clean, our water unpolluted, our forest resources capable of regeneration, able to yield the needs of our national development. The beauty of our land must not be desecrated - for its own sake and for our economic advancement.

In the information age that we are living in, the Malaysian society must be information rich. It can be no accident that there is today no wealthy, developed country that is information-poor and no information-rich country that is poor and undeveloped.

There was a time when land was the most fundamental basis of prosperity and wealth. Then came the second wave, the age of industrialisation. Smokestacks rose where the fields were once cultivated. Now, increasingly, knowledge will not only be the basis of power but also prosperity. Again we must keep up. Already Malaysians are among the biggest users of computers in the region. Computer literacy is a must if we want to progress and develop. No effort must be spared in the creation of an information rich Malaysian society.

In international relations, the emphasis should be less on politics and ideology but more on economic imperatives. Small though we may be we must strive to influence the course of international trade. To grow we have to export. Our domestic market is far too small. It is important to us that free trade is maintained. The trend towards the formation of trading blocs will damage our progress and we must oppose it. We must therefore play our part and not passively accept the dictates of those powerful nations who may not even notice what their decision have done to us.

A country without adequate economic defence capabilities and the ability to marshall influence and create coalitions in the international economic arena is an economically defenceless nation and an economically powerless state. This Malaysia cannot afford to be.

There are many other policies that must be in place if we are to make the 1990s the most economically productive decade in our history. Let me end by mentioning just one more: the necessity of making Malaysia Incorporated a flourishing reality.

Let me stress not all collaboration between our public and private sector is justifiable or productive. In many areas there must be a long arm's length approach. But there can be no doubt that a productive partnership will take us a long way towards our aspirations.

What The Private Sector Must Contribute

I have outlined what I think are the key economic policies that should be in place to accelerate our drive towards prosperity and a competitive economy. Let me now stress the role that the private sector must play.

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This nation cannot rely on the private sector as the primary engine of growth if our private sector is inefficient and lethargic. You must be strong and dynamic, robust and self-reliant, competent and honest.

Malaysia cannot deregulate if bankers eventually behave like bankers, if the freedom afforded to enterprise becomes merely licence to exploit without any sense of social responsibility. Out struggle to ensure social justice — to uplift the position and competitiveness of the Bumiputeras and to achieve the other social objectives — must be your struggle too.

Privatisation must not proceed if its objectives are defeated by those who think only of personal profit without social responsibility. The Accelerated Industrialisation Drive and the attempt to rapidly develop our small and medium scale industries must be driven by the enterprise of our entrepreneurs. They must be prepared to think longer-term, to venture forth into the competitive world markets. The attraction of foreign investment should not be the responsibility of the Government alone. The private sector too must engage the foreign investor in mutually beneficial partnership and joint ventures for this will help him to integrate more fully into the Malaysian economy. And the responsibility of domestic investors must be greater than that of their foreign counterparts because Malaysia is our country, not theirs. We can ask ourselves to make a sacrifice for our country but we cannot expect foreigners to do it for us.

In the development of our human resources, our private sector had the most important of roles to play. Train your own manpower. Equip them for their changing tasks. Look after their interests. Upgrade their skills. Manage them well. And reward them for their contribution.

There is obviously a lot for everyone to do. Unfortunately there is no simple one shot formula for developing a nation. Many, many things must be done by many,many people. And they must be done as correctly as possible. We must be prepared to be self-critical and to be willing to make corrections. But God willing we can succeed.

Conclusion

This is the agenda before us in this Council and before the nation. I hope you will discuss this agenda and criticise or improve on it. Whether we achieve perfection or consensus on this agenda is not absolutely important. No formula is perfect. But the least perfect and the least productive is the perfect agenda unimplemented.

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SARAWAK FOR SALE

A Simulation of Environmental Decision Making in Malaysia

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SARAWAK FOR SALE

A Simulation of Environmental Decision Making in Malaysia

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OVERVIEW

Where in the world is Malaysia? Students will discover the environmental riches and dilemmas facing this developing country as they proceed through the activities of this simulation, appropriate for students in grades 7-12. Participants are involved in making decisions and defending their positions concerning environmental issues in Malaysia in the late 1990s. Students represent various interest groups vying for control of a large area of tropical rainforest in Sarawak (Malaysian Borneo) that is to be sold by the federal government to raise funds for the construction of a new university. The activities of the simulation involve the students in research, critical thinking, creative problem solving, public speaking, and the arts.

Six groups of 2-5 students each are required, although any number of students from 10 to 40 may be accommodated by either dropping one of the groups represented or adding one or more interest groups. The background information provided is a brief introduction to the issues involved and should be considered a springboard for further research.

In the final activity, students present the views of the various interest groups in a "televised" half-hour debate. One group of students presents two commercials during the debate for products related to the topic. The teacher may wish to video-tape the debate in order to more closely simulate a real television broadcast and to facilitate evaluation of each group's presentation. If possible, the debate should be presented to a live audience.

PURPOSE

Students participating in the simulation will develop an appreciation of the complex nature of environmental issues in today's world. Specifically, students will experience the following:

KNOWLEDGE

1. Malaysia is a country of rich biodiversity which is threatened by rapid development.
2. The Malaysian government has set a goal of becoming a fully developed country by the year 2020.

3. Many different interest groups are vying for ownership and control over the use of Malaysia's tropical rainforests.
4. Tropical rainforests provide food, manufacturing, pharmaceutical, and timber resources for the entire world.
5. Governments often make decisions about environmental issues based on economic needs.

ATTITUDES

1. Appreciation of the value of tropical rainforests to all peoples of the world
2. Recognition that there are many ways of viewing a given issue
3. Recognition of the importance of research in presenting a credible argument

SKILLS

1. Using a variety of resources to gather information
2. Organizing research in order to present key points in a succinct manner
3. Using maps to gather and present information
4. Working cooperatively with others in research, decision making, and preparing and presenting information
5. Presenting an argument in a persuasive manner
6. Preparing a written evaluation of issues under consideration

SETUP DIRECTIONS

RESOURCES

Students are encouraged to use a variety of resources which provide current information, including computer data, current news articles, television programs, and interviews with individuals knowledgeable about the issues involved. You may wish to gather information about the resources currently available for your students' use before beginning the simulation.

DUPLICATION

For each student, duplicate:
    Background Information
    The Problem
    Group Descriptions for all interest groups
For each student representing an interest group, duplicate:
    Steps to Follow in Preparing for the Debate
For each student preparing the commercials, duplicate:
    Steps to Follow in Preparing Commercials

GROUPING STUDENTS

You will need six groups of two to five students--five interest groups and one group to do the two commercials. You may group the students yourself, allow them to select their own groups, or use a procedure to assign them randomly. If you are working with less than 12 students, you may omit a group, such as "Dayak Adventures." If you are working with more than 30 students, consider adding other interest groups, such as tin miners or rubber tappers.

PROCEDURE

1. Locate Malaysia on a world map. Discuss its physical features and climate. You may also wish to provide students with information regarding the history, culture, and economy of Malaysia for a more complete understanding of the issues involved.
2. Provide students with background information you feel they may need regarding the issue of tropical rainforest destruction.
3. Read and discuss the background information provided for the simulation.
4. Read the problem together. Ascertain that students understand the requirements.
5. Group the students into the five interest groups and one commercial group. Provide each group with descriptions of all of the interest groups.
6. Provide each student with the appropriate "Steps to Follow" for the task assigned to his or her group.
7. Provide appropriate time and resources for your students to conduct research. Consider viewing videos or inviting speakers to discuss issues related to the topic at this time.
8. Provide time for each group to organize the information it has gathered. Instruct each group to plan and rehearse its presentation, encouraging students to present their ideas in a creative and interesting manner.
9. Instruct students to improve their presentation and rehearse again.
10. Instruct students to select a member of their group to present a rebuttal of the arguments made by other groups.
11. Secure an appropriate facility, audience, and video-taping equipment for the debate. Be sure students have any props, audio-visual equipment, or other materials needed for their presentations.
12. Review the time limits for presentations, rebuttals, and commercials with the students. Stress the importance of adhering to these limits, as the broadcast is limited to one-half hour. Decide together at what points the commercials will be presented.
13. Select a student or prepare yourself to MC the debate. If all groups adhere strictly to time limits, the MC will have a total of 3 minutes in which to introduce the topic and the participants, to break for commercials, to introduce the rebuttal, and to thank all of the participants and sign off.
14. Conduct and video-tape the debate.
15. Evaluate the debate, using the evaluation questions provided as guidelines. Evaluations may be written or oral.

Background Information

Despite its youth, having only gained independence from Great Britain in 1957, Malaysia is today the nineteenth nation in the world in international trade. Its economy is booming, due in large part to the export of its natural resources. Its main sources of foreign income are manufacturing, crude oil, timber, palm oil, and tourism.

Malaysia is a land rich in ancient tropical forests; more than two-thirds of its land mass is jungle. Its 150 million year-old rainforests are the oldest in the world and are home to an astounding diversity of plants and animals. The biodiversity of Malaysia includes:

- about 15,000 species of flowering plants, including 800 kinds of orchids
- 2000 species of trees, including 200 kinds of palms
- more than 200 species of mammals, including elephants, tigers, honey bears, mousedeer, orangutans, and many kinds of gibbons and monkeys
- 450 species of birds, including the magnificent, endangered rhinoceros hornbill, the national bird of Malaysia
- 150,000 species of insects
- numerous tribes of native people in Sarawak and Sabah including the Ibans, Bidayuh, Melanau, Orang Ulu, and Kadazan, many of whom live much as their ancestors did 1000 years ago

Malaysia's tropical forests provide a rich gene pool for pharmaceutical companies and research scientists. The National Cancer Institute of America recently discovered a plant in Sarawak called *betangor* which contains a compound with anti-HIV properties. This important compound has been synthesized successfully for use in AIDS research. Some Malaysians feel that their country should receive royalty payments for such discoveries and that they are being robbed of a national treasure. On the other hand, many researchers and others are concerned that the accelerating rate of deforestation in Malaysia for economic gain is robbing the world of undiscovered "miracle drugs" that could cure devastating diseases. From 1970 to 1992, almost 20% of Malaysia's forests were cut down and replaced mainly by oil palm and rubber tree plantations.

Palm oil has long been Malaysia's main cash crop. Malaysia produces nearly half the world's palm oil, but controversy over its healthfulness has decreased the demand for this product outside of Malaysia. Researchers in the United States claim that it raises serum cholesterol and should not be consumed, while Malaysian research has shown it to be a more healthful choice than either butter or margarine.

Timber now rivals palm oil as Malaysia's leading export, with most of it destined for Japan and Hong Kong. Logging for timber occurs mainly in the forests of Sarawak and Sabah in Borneo and threatens the biodiversity of those regions. Malaysia is the world's number one logging nation, providing 66% of the world's export of tropical timber.

Rubber is another leading export, with Malaysia providing 42 percent of the world's rubber. Rubber trees were originally brought to Malaysia from Brazil and flourished because of the excellent growing conditions. More than three-quarters of the developed land in Malaysia is used for rubber plantations. Rubber tapping is not easily mechanized and requires intensive human labor. Malaysia depends upon foreign workers, mainly Indonesian, to supply the needed cheap labor pool. Today, synthetic rubber produced in the United States is a threat to Malaysia's rubber industry.

Malaysia has the world's richest supply of tin, and tin mining has long been a strong economic resource. More than one-third of the world's tin has been supplied by Malaysia for over 70 years.

Many rural Malay communities rely on rice cultivation as a major source of income. Rice is a staple food in Malaysia, although young Malaysians are eating increasing amounts of fast food and meat and less rice. The country produces 85 percent of its own rice needs, supplemented by imports from Thailand and China. Other agricultural products include coconut, coffee, tea, fruits, nuts, and spices.

Malaysia's tropical rainforests are being destroyed in order to provide for its present economic needs. Although reforestation projects are becoming more common, the rate of deforestation is accelerating, resulting in increased pressure on the government from local and international environmental groups to allow only sustainable forest development. At the 1992 Earth Summit in Rio de Janeiro, Malaysia's Prime Minister Dr Mahathir Mohamad promised that 50 percent of the country will remain covered by forest, but illegal logging practices and ineffective governmental controls lead many to wonder whether this promise will be kept.

Erosion resulting from deforestation has become a serious problem in Malaysia. The tropical soil is thin and is easily washed away by the torrential monsoon rains. When the forest is cleared for agriculture, timber, or development, the problem of erosion is especially serious.

Economic progress and development have caused many stresses on the natural environment. Due to rapid industrialization with weak environmental regulation, many of Malaysia's rivers are "dead," unable to sustain the fish and other organisms that once thrived in them. The Straits of Malacca, one of the world's most polluted waterways, provide a prime example of this.

Malaysia today faces the challenge of preserving its wealth of natural and cultural resources while continuing to grow economically and technologically. Many Malaysians believe that education must play a key role in achieving the national goals for the future outlined in the government's *Vision 2020* statement. Despite this belief, only one out of three qualified students is able to find a place in an institute of higher learning. Additional technical institutions, colleges, and universities are needed in order to achieve the government's goal of training 9,000 engineers and 17,000 technicians by the year 2000.

THE PROBLEM

The Malaysian federal government has decided to sell a large area of forested land in Sarawak in order to raise the funds needed to build a new high-technology university in that state. Environmental engineering will be among the university's offerings, and a 440-square kilometer (170 square-mile) area of rainforest bordering the university grounds will be preserved for conservation and research. It is the government's hope that this new university will be recognized by the international community as a leading technological institution and that it will attract many foreign students. It will be a public university built on land owned by the federal government, although local tribespeople dispute this ownership, claiming that they never relinquished ownership of the land on which they live. They also claim rights to the land which is to be sold to raise the funds needed to build the university. Local tribespeople living on this land have been assured by the government that a condition of the sale will be that they must be permitted to continue living there.

Parties interested in purchasing the land include Malaysian Oil Palm (MOP), Logging Organization for a Green Sarawak (LOGS), Rainforest Action for Preservation (RAP), and Dayak Adventures (a private Malaysian tourist organization). A group called Natives Against Government Sovereignty (NAGS) has lodged a complaint against the government, claiming that the native people who have lived on the land for centuries have the only legal and ethical claim to the land in dispute and that the government has no right to sell it.

Public controversy over the land sale has prompted a television station, KLTV in Kuala Lumpur, to offer a half-hour of air time for a debate about this issue. All of the parties mentioned above have been invited to participate in the debate. The questions to be addressed are:

> Should the land be sold in order to raise funds to build the proposed university?
> If so, to whom should it be sold and why?

Each group participating in the debate will have four minutes to present its views on this issue. Although everyone in your group will be involved in preparing your argument, you must decide who will present your views during the debate. Your views may be presented by one or more of your members. **Your task is to convince federal government officials to follow your recommendations.** After all groups have presented their views, each group will have one minute to review its argument in light of the information presented by the other participants.

One group will not participate in the debate, but will instead be responsible for preparing two one-minute commercials which relate in some way to the issue being debated.

STEPS TO FOLLOW IN PREPARING FOR THE DEBATE

1. Read the background information, the problem summary, and the description of your group and its interests. Discuss your immediate reactions to the assignment with your group. In what ways do you identify with the group you represent? In what ways are the interests of this group different from your personal leanings on this issue? What questions do you have that must be answered in order to adequately represent the views and interests of your group? Where might you find the answers to these questions? What ethical concerns do you have about the stand your group will take? Have someone in your group record these questions and concerns.

2. Using the questions and concerns generated in the previous activity as guidelines, research the issue for information that supports the interests of your group. Write down the sources of any pertinent information that you might use in presenting your views during the debate. Consider using the following sources of information:

computer data
current newspapers and periodicals
current encyclopedia articles
current books
telephone, e-mail, or in-person interviews with resource people familiar with the topic
television or radio broadcasts related to the topic

3. Organize the information you have gathered and summarize your ideas in a few key statements. Be sure to include what you consider to be areas of both strength and weakness in your group's stand on the issue. Share these statements with the other members of your group, and be prepared to back them up with your research.

4. With the other members of your group, brainstorm all of the positive points of your argument and record your ideas. Then brainstorm all of the possible objections to your viewpoint and record these.

5. Decide together:

What is your detailed plan for the use of the land being offered for sale?
Why should your group be given first priority in determining the use of this land?
What problems may arise if your plan is implemented, and what are your recommendations for dealing with them?

6. Prepare a four-minute presentation of your group's views. Decide which member(s) of your group will do the speaking. Assume that all groups have an equal ability to pay the government's asking price for the land, except for NAGS which is arguing that they have the only rightful claim to the land and that it should not be sold. **Remember, government officials who will be making decisions about the land sale are viewing this debate. Make your argument strong and memorable!**

Consider using one or more of the following to illustrate the points you wish to make:

quotations
cartoons (by the Malaysian cartoonist Lat perhaps?)
photographs
a video segment
graphs or charts
maps
poetry
artwork or crafts
music

7. Rehearse your presentation and think of at least one thing that would make it better. Incorporate that idea into your final presentation and rehearse again.

8. Select one member of your group who will record the key points made by the other groups during the debate and who will present your group's one-minute rebuttal of these points. This person should be well-versed in all aspects of the issue and capable of delivering an impromptu speech.

9. Take a deep breath...you're on the air!

STEPS TO FOLLOW IN PREPARING COMMERCIALS

1. Read the description of each of the six groups participating in the debate. Brainstorm ideas for products that might represent each group. Try to think of at least five products for each group. Record your ideas.

2. Look over your product list and share ideas for specific products, including:

product names
slogans
visual images
logos
appropriate characters to sell the product
music that could be used in the commercial

3. Select two products for which your group will create commercials.

4. For each product selected, create a one-minute commercial. Although everyone in your group will be involved in preparing the commercials, you may decide to have one, two, or all members acting in each commercial. Consider utilizing any of the following to get the attention of your audience to sell your product:

music
dance
puppets
cartoon or fictional characters
famous people
magic and illusion
slogans
surprise
repetition
humor

5. Write the scripts for two one-minute commercials. Be sure to include any music or stage directions.

6. Prepare the scenery, costumes, and props needed for your commercials.

7. Rehearse your commercials and think of at least one thing that would make each one better. Incorporate these ideas into your commercials and rehearse again. Be sure that each commercial is no longer than one minute.

8. Decide at what point in the program each of the commercials should be aired.

9. Do your best to sell your product to the viewing audience!

GROUP DESCRIPTIONS

Malaysian Oil Palm (MOP)

You are an organization of oil palm plantation owners and developers. Your members have developed 2.3 million hectares of land, mostly in peninsular Malaysia. You are now looking toward future expansion in east Malaysia. Although you provide a major source of income for Malaysia, you are concerned about your outlook for the future. Americans are refusing to use palm oil in food products, claiming that its high cholesterol content causes heart disease. Your own research proves that it is a more healthful choice than either butter or margarine.

Other sources of problems for your industry are the various local and international environmental groups that have been attacking you for everything from air pollution caused by burning forests and waste materials to pollution of rivers by chemical fertilizers and pesticides. You are facing these accusations head-on by developing more environmentally-sound practices.

For example, in order to insure a good yield, you must use expensive chemical fertilizers containing phosphates and nitrates which eventually find their way into rivers and ground water. Your organization now hires experts who analyze the growing soil and leaves of the palms so they can prescribe the minimum amount of fertilizer and the exact timing of its application. This practice minimizes cost and environmental impact while maximizing results.

In addition, you are now recycling the effluent from some of your processing mills by using it to fertilize your oil palm growing areas. This practice not only promotes growth, but also reduces the amount of chemical fertilizers needed, thus reducing water pollution.

You are addressing other concerns, as well. Black smoke particulates are released when you incinerate the empty fruit bunches that remain after the oil is extracted, so you are now beginning to mulch these by-products instead. The mulch is rich in potash and good for the soil. In the past you have used rodenticides to kill the rodents that damage your fruits, but you are now replacing some of these pesticides with barn owls, reducing both costs and environmental impact. Finally, you are now introducing the use of anaerobic digesters and aerated lagoons to reduce the pollutants from your mills that have been the cause of "dead" rivers and foul odors in the past.

You recognize that your industry has been the cause of considerable environmental concern in the past, but you feel that you are taking strong responsibility for dealing with those concerns. You feel that you are providing the world with a highly desirable product used in the production of food, soap, and cosmetics, while providing Malaysia with a lucrative and necessary source of income.

Logging Organization for a Green Sarawak (LOGS)

You are a large private logging company which has been cutting timber in Sarawak for the past thirty years. The demand for timber grows each year, and your company's profits are soaring from sales to Japan and Hong Kong. None of your timber is sold to Europe, where several countries have regulations discriminating against tropical timber.

Since April 1987 you have had to justify your logging activities to a federal Environmental Impact Assessment (EIA) Board which considers the environmental impact of various activities before giving governmental approval to proceed. In 1987 you began to implement reforestation projects in all of the areas logged by your company, and you changed your name from the Sarawak Alliance of Woodcutters (SAW) to your present name (LOGS), reflecting your concern for the environment.

Your practice of reforesting harvested areas has earned public respect for your company, although environmental groups contend that you are replacing richly biodiverse triple canopy rainforests with biologically poor single or double species forests, a charge which you cannot deny. They also charge that your sawmills and logging activities are seriously impairing the use of the rivers by local tribespeople for fishing and transportation.

You counter with the argument that the logs you cut have created a sea of "floating money" for Malaysian investors in a time when Malaysia is working toward becoming a developed nation. In addition, your logging activity has been responsible for the creation of several hotels and a sports complex which cater to tourists and logging managers visiting the area. These and the hundreds of jobs created by your company have created a big boost to the local economy.

You have recently opened several companies which are processing the timber you harvest into doors and furniture, tripling your profits. You are on the cutting edge of forest development. You believe that you could lead the way toward economically sound and sustainable forest management, despite charges by environmentalists that you are making deals with corrupt government officials and exist only for your own short-term profit.

Rainforest Action for Preservation (RAP)

You are a Malaysian environmental organization composed of scientists, attorneys, and ordinary citizens who are concerned about the impact of accelerated environmental degradation in your country. You are particularly concerned about the destruction of biodiverse tropical rainforests for short-term economic gains.

You are incensed that in the Malaysian government's Vision *2020* statement presented by your Prime Minister in Kuala Lumpur in February, 1991, not one of the nine objectives outlined deals with environmental issues. In fact, the 13-page document contains only three sentences concerning environmental protection:

While doing all these we must also ensure that our valuable natural resources are not wasted. Our land must remain productive and fertile, our atmosphere clear and clean, our waters unpolluted, our forest resources capable of regeneration, able to yield the needs of our national development. The beauty of our land must not be desecrated--for its own sake and for our economic advancement.

It is clear to your members that the federal government is far more concerned about industrial and technological development than it is about protecting its natural resources. You have been putting pressure on the government to impose a total logging ban like that imposed by the government of Thailand in 1989 in order to protect Malaysian forests for future generations, but you feel that your demands are falling on deaf ears.

In considering any environmental issue, the concerns of your organization include:

- pollution of waterways
- land erosion and degradation
- species extinction (both plants and animals)
- impact on indigenous peoples
- trans-boundary pollution (pollution of one state or country by the actions of another)
- toxic waste disposal
- the greenhouse effect
- ozone depletion
- acid rain

Dayak Adventures

You are a growing company in the growing trade of tourism in Malaysia. The number of tourists visiting Malaysia grew from 3.2 million in 1986 to over 7 million in 1994 and continues to grow at a rate of over 20% each year. Tourism ranks fifth in income production for the country, after manufacturing, crude oil, timber, and palm oil. You believe that, considering the problems besetting the top four and all that Malaysia has to offer to foreign visitors, tourism is bound to move up on the list in the next few years. You are proud of the employment opportunities and tax revenue provided by your company.

You specialize in outdoor adventures and nature safaris in the tropical rainforests of Sarawak. You offer guided nature walks, pointing out edible and medicinal plants, as well as plants used for weaving and other utilitarian purposes by the native people. Through your ecotourism programs, tourists learn the value of Malaysia's natural resources and develop an interest in protecting its fragile ecosystem.

You also provide opportunities for tourists to visit Iban longhouses overnight, providing them with a view of native life in Sarawak. The natives have learned to accommodate their visitors, providing *tuak* (home-brewed palm wine), evening entertainment of music and dance, a night market at which they sell their handmade wares, and demonstrations of cock fighting and blowpipe shooting. The tourists are always fascinated by the human skulls hanging from the rafters of the longhouse, reminders of a time not so long ago when the ancestors of their hosts were headhunters.

Your company has a new idea for tourism in Sarawak. The native people desperately need the money provided by tourism, but they regret having to relinquish the privacy of their homes and families for economic gain. Your company hopes to solve this problem by building a theme park in Sarawak where tourists can experience native life, including a boattrip upriver to a simulated Iban longhouse where they can spend one or more nights. During the day the tourists will accompany their native hosts as they go about the tasks and rituals of their everyday lives. The tourists will learn about Iban life, and the native employees will have a respectable source of income without sacrificing their own privacy.

Tourism is not without its critics. There are those who charge that it has been the cause of over-fishing in some areas, the spraying of pesticides and fertilizers in the creation of golf courses, the destruction of marine life and coral reefs, and littered trails in old-growth rainforests. You contend that none of these is a problem with the ecotourism that your company promotes. You are sure that you can provide a rich source of foreign income, valuable cultural experiences, and meaningful employment for native Malaysians.

Natives Against Government Sovereignty (NAGS)

You are a coalition of native people living in Sarawak who believe that the land on which you live and on which your ancestors have lived for centuries is rightfully yours. Representing your views, the president of the Consumers' Association of Penang (CAP), S.M. Mohamed Idris, states in his book *For a Sane, Green Future*:

> *They just can't understand how the modern state, with all its physical and technological force, can simply walk in and remove all the rights to land and life that had belonged to them for generations and centuries.*
>
> *'We are the ones who have lived here from ancestral times,' says Juwin Lehan, the Penan Association's pro-tem chairman. 'We know the name of each tree, each stream, mountain and animal.'*

You are tired of the treatment you have received from the Malaysian government. Despite your official preferred status as *bumiputra* (native people), under the nation's affirmative action plan, you are frequently referred to as "uncivilized" by other

Malaysians, and a government official recently referred to your people as *binatang* (animals). You see yourselves as civilized people who live in close human communities with a keen sense of integrity, generosity, and warmth. Social and gender equality are a part of your way of life.

For centuries your people have lived on the land and used its forest resources ecologically and efficiently for food, fuel, shelter, and making the implements needed in your daily lives. It is your firm belief that no land ever belongs to individuals or governments, but that those living on the land and cultivating it have rights to continue doing so.

As you fight for your rights to the land on which you live, you frequently cite two of the goals stated in your government's *Vision 2020* statement:

...The fifth challenge that we have always faced is the challenge of establishing a matured liberal and tolerant society in which Malaysians of all colours and creeds are free to practise and profess their customs, cultures and religious beliefs and yet feeling that they belong to one nation...

...The eighth is the challenge of ensuring an economically just society. This is a society in which there is a fair and equitable distribution of the wealth of the nation, in which there is full partnership in economic progress. Such a society cannot be in place so long as there is identification of race with economic function, and the identification of economic backwardness with race.

Loggers pose the greatest threat to your people. You feel that they are destroying your forests for short-term but astronomical profits. You cannot understand why the government gives them precedence over the welfare of hundreds of thousands of rural people who depend on the forest for their livelihood. You have no doubt that two or three more years of logging at present rates will completely deforest some areas, causing extreme problems of soil erosion and silt-filled rivers.

Sarawak land law "states that a native has customary rights if he has used that land or forest traditionally, before 1958."(Idris, p. 150) No written license is required by law, and by law you contend that your people, not state authorities or timber concessions, have the only rights to the land on which you live.

EVALUATION

Reflect on the debate. If you were a participant, try to be objective about all of the arguments presented, disavowing any allegiance to the interest group you represented. Write your recommended plan of action, being sure to include the following:

Which group do you feel had the most effective emotional appeal? Why?

Which group had the best logical argument? What was that group's most convincing argument?

If you were a government official, what would you recommend as a plan of action for the building of the university and the land sale? Support your recommendations with information you gleaned from the debate.

What compromises are involved in your recommendation, and why should these be considered?

What other problems need to be addressed in implementing this plan?

Think about the commercials presented during the broadcast of the debate, and answer the following:

Which commercial was more appealing to you? Why?

If these products were actually available, would you purchase them? Why or why not?

If you think that either or both of the commercials could have been more effective, tell how.

RESOURCES

In compiling the simulation, the following resources were used:

Scholars who lectured to participants of the Fulbright-Hays Summer Seminar in Malaysia, June 25-July 30, 1995:

Dr. Sharom Ahmat, President of Disted College, "Disted College and Tertiary Education," July 12, 1995, Penang

Mr. John Doraisamy, Former Associate Professor, Faculty of Education, Universiti Malaya, "The Economic Situation in Malaysia," July 4, 1995, Kuala Lumpur

Mr. Mano Maniam, Management Consultant and former Malaysian-American Commission on Educational Exchange (MACEE) Executive Director,"An Overview of Malaysia," June 26, 1995, Kuala Lumpur

Papers presented at The Third East Asia-Pacific Hubert H. Humphrey Conference on Development and Environment, "Into the 21st Century: Development and Environment in Harmony, " January 16-17, 1995, Kuala Lumpur:

Dr. Ahmad Ibrahim, Director, Marketing/Promotion, Malaysian Palm Oil Promotions Council, "Oil Palm and the Environment"

Dr. Abu Bakar Jaafar, Director-General, Department of Environment, Malaysia, "Environmental Policy of Malaysia and Its Implementation"

Ir. Tan Meng Leng, Deputy Director-General, Department of Environment, Malaysia, "EIA for Prudent Resource Development"

Dr. Salleh Mohd. Noor, Director-General, Forest Research Institute, Malaysia, "Management and Conservation of Biodiversity: Malaysia's Strategies"

Mr. Zainuddin Mohd. Zain, Director-General, Malaysia Tourism Promotion Board, "Eco Tourism"

Books and Publications:

Idris, S.M. Mohamed. *For a Sane, Green Future.* Consumers' Association of Penang, Penang, 1990

Insight Guides: Malaysia. APA Publications Ltd, Singapore, 1992

New Straits Times Annual 1995: Heritage Malaysia. Berita Publishing, Malaysia, 1995

Vision 2020, Malaysia: The Way Forward, working paper presented by the Prime Minister, Y.A.B. Dato' Seri Dr. Mahatir Bin Mohamad at the inaugural meeting of the Malaysian Business Council, Kuala Lumpur, February 28, 1991.

MALAYSIA

A Model Unit for study of a contemporary culture

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MALAYSIA

PURPOSE, RATIONALE, AND CONCEPTS

In the Fairfax Country Public Schools fifth grade social studies program, students develop the concept of culture by examining several historic societies and one contemporary society. As they study and analyze each society, students make generalizations about social, cultural, political, environmental, and economic concepts.

GENERALIZATIONS

The generalizations listed below are the main points that students should understand in this unit. Students express, examine, and discuss these ideas through deductive and inductive classroom activities.

1. The roles of individuals are determined by the laws, traditions, and customs of their society.
2. Societies, cultures, traditions, and customs change over time.
3. Geography and environment affect the development of societies and cultures.
4. Cultures are interdependent.
5. The art, literature, architecture, music, and religion of culture reflect the ideas of its people.
6. The ideas, beliefs, and values of the people of one period of history affect the people of later periods of history.

HOW TO USE THE UNIT

The study of Malaysia as a contemporary culture should take approximately five weeks of instructional time.
The content of this unit is organized into the following five topics, which in many instances, are interrelated:

TOPICS

Geography
History
Government
Beliefs
Economy
Way of Life

Each topic covered in the unit contains the following sections:

I Background
II Key generalizations
III. Objectives
IV. Strategies
V. Content Outline (background information for the teacher)

Before teaching each topic, read sections I-III to understand the general purposes of this topic. Next, read through section V, the content outline. This section is designed as background for teachers and only parts of it should be presented to students.

INTRODUCING THE UNIT

Begin this unit with the KWL technique by having the class brainstorm:

1. What I already Know about Malaysia.
2. What I Want to learn about Malaysia

Write the responses on chart paper and **save them for the culmination** of the unit when students reflect on their original statements and brainstorm:

3. What I have Learned about Malaysia

ONGOING AND CULMINATING ACTIVITIES

The following strategies represent a variety of ways to work with the unit on Malaysia. Select those which are most appropriate for your students. Several of the strategies include activities that can continue throughout the unit and provide a culminating experience at its end. Others may be introduced to the class at your discretion.

LANGUAGE ARTS ACTIVITIES

* A Learning Log or Journal

Students may record their thoughts, feelings, and questions about their learning. Teachers may respond to these with their own thoughts, feelings, and questions. A suggestion for this unit is a journal which starts with what the children know about Malaysia at the beginning of the unit and ends with what they have learned about Malaysia.

* Collections of Student Work

Students may write individual or collaborative works about the Malay people and events. The books may feature writings in the form of letters, poems, stories or interviews.

*Plays

Individuals or groups of students may write a play or skit about Malaysia.

*A Newspaper

Students may assume the roles of reporters/illustrators of a newspaper, recording interviews with key people, writing book or art reviews, editorials, political cartoons, poetry, and summaries of events occurring in Malaysia.

*Personal Letters

Two or more students may assume the roles of people from the United States and Malaysia and correspond with each other regarding their thoughts, feelings, attitudes, etc.

*A Sketchbook or Diary

Students may pretend to be a United States citizen visiting Malaysia and write about the thoughts, feelings, and experiences of that person.

***Travel Brochure**
One or more students may make a travel brochure on Malaysia by folding paper into sections like a real travel brochure. Information in each section should include maps, descriptions of physical features, lists of interesting places to visit, information about historical landmarks, and other interesting facts.

***Interview**
Students could work in teams of two to conduct an imaginary interview with someone from Malaysia's past.

***Business Letters**
Students may write letters to the Malaysian Embassy or the National Geographic Society for information about the culture of Malaysia.

Other Activities

Malaysian Food Day
Students could make Malaysian food at home to bring in for a luncheon. Receipts could be shared.

Current Events
The students may create a bulletin board of Malaysian current events throughout the unit, consulting daily newspapers, weekly magazines and periodicals such as **National Geographic**.

Analogies (Culminating Activity)
Creating analogies helps students to expand their thinking, perceive relationships and deepen understanding of a concept. This type of activity is widely used by teachers to encourage creativity and divergent thinking.

1. Materials
    a. Chart paper
2. Procedure
    a. Have students create a word bank of adjectives to describe Malaysia.
    b. Ask: How is Malaysia like a banana?
    How is Malaysia like another fruit?
    How is Malaysia like a tuba?
    What other band instrument is like Malaysia? Why?
    Which holiday is like Malaysia? Why?
    Which is more like Malaysia -- a penny or a half-dollar? Why?

ASSESSMENT

In addition to traditional methods of assessment and evaluation, teachers should:

*Monitor student participation and contributions in on-going and group activities.

*Assess student thinking by analyzing their writing and oral responses in discussions.

*Have students give examples of the generalizations using information they have learned through their study of Malaysia.

GEOGRAPHY

I. Background

Malaysia is divided into two regions. The regions and their areas are Peninsular Malaysia, 50, 806 square miles (131,588 square kilometers) and Sarawak and Sabah, 76, 511 square miles (198,161 square kilometers). Peninsular Malaysia covers the southern part of the Malay Peninsula. Mountains extend down the center of the peninsula in a north-south direction. Thick tropical rain forests cover much of this mountainous region. Low, swampy plains spread out over parts of the peninsula west and east of the mountains to the coast. the west coast, which borders the Strait of Malacca, has most of Peninsular Malaysia's cities and major seaports. Much of the land east of the mountains is covered by tropical rain forests. The east coast borders the South China Sea. Major rivers in Peninsular Malaysia include the Kelantan, Perak, and Pahang.

Sarawak and Sabah covers most of the northern part of Borneo. Much of the coastal area, which borders the South China Sea, is low and swampy. Inland areas are mountainous and covered with tropical rain forests. Mount Kinabalu, the highest peak in Malaysia, rises 13, 431 feet in the northeast part of Sarawak and Sabah. Major rivers include the Kinabatangan and Rajang. Both Peninsular Malaysia and Sarawak and Sabah have tropical climates. Coastal temperatures usually stay between 70 and 90 degrees F (21 and 32 degrees C). Mountain temperatures range from 55 to 80 degrees F (13 to 27 degrees C). About 100 inches (250 centimeters) of rain falls annually in Peninsular Malaysia, and Sarawak and Sabah receives about 150 inches (381 centimeters).

II. Key Generalization

Geography and environment affect the development of societies and cultures.

III. Objectives

A. Identify some effects of geography and the environment on the development of Malaysia.
B. Locate and identify continents, selected countries, regions, oceans, climate zones, and physical features of Malaysia.
C. Use latitude, longitude, intermediate directions, map keys, and scale.
D. Make maps, charts, and graphs to display data.

IV. Strategies

A. Locating Malaysia

1. Distribute world map showing the outline of the continents. Have students label the continents and the oceans.
2. Using a physical map, discuss the physical features of Malaysia.
3. Compare/contrast the physical features of Malaysia to United States.
4. Locate and discuss important water bodies.
5. Locate and fill in the following major cities:
   Kuala Lumpur
   Penang
   Malacca
   Kuching

Student Activities

Prepare a tour booklet of Malaysia. Describe a minimum of six places of interest.
Make a relief map of Malaysia. Emphasize East Malaysia is the northwest corner of Borneo.
Take an imaginary trip through the rain forest.

V. Content Outline

This is background information for the teacher.

A. Territory
Located in southeast Asia. Peninsular Malaysia is long finger of land pointing to Indonesia and Australia. Eastern Malaysia is the northern part of the island of Borneo divided between Sarawak and Sabah, with Brunei a small enclave between them. Thailand is located to the north. Bounded by Andaman Sea, South China Sea, and Celebes Sea.

B. Topography
Much of the peninsular is covered by dense jungle, particularly in its northern half where there are also high mountains, and the central area is very lightly populated. While on the western side of the peninsular there is a long fertile plain running down to the sea, the mountains descend more steeply on the eastern side where there are also many more beaches. The other part of the country, comprising more

than 50% of its area, is East Malaysia - the northern part of the island of Borneo. Both parts are covered by dense jungle with many large river systems, particularly in Sarawak. Mt. Kinabalu in Sabah is the highest mountain in Southeast Asia between the Himalayas and New Guinea, at 4101 meters.

C. Climate
Malaysia has a typically tropical climate - it's hot and humid year-round. Temperature rarely drops below 20 degrees C even at night and usually climbs to 30 degree C or more during the day. Rain, when it comes, tends to be short and sharp. At certain times of the year it may rain every day, but it's rare to rain all day. East coast is monsoonal. West coast Malaysia gets heavier rainfall from September to December. October to February is the wet season on the east coast, and in Sarawak and Sabah.

D. Flora and Fauna
Malaysia is part of the region possessing the most ancient rain forests in the world, having remained virtually unchanged for many millions of years. In just one country it's possible to see the entire spectrum - from extensive lowland rain forest tracts to the summits of several mountainous areas. West Malaysia sits at the center of what has evolved into the most complex, diverse animal and plant communities ever known. Situated along the north of the great island of Borneo, Sabah, and Sarawak in East Malaysia are more on the periphery of this tropical lushness, but still have much of this diversity. Within the vast jungles nature has run rampant for so long that just about every type of bizarre animal or plant know today has survived somewhere there. In Peninsular Malaysia alone there are over 8000 species of flowering plants, including 2000 trees, 800 orchids and 200 palms. The tualang, reaching a height of 80 meters, with a base diameter if over three meters. The rafflesia is the world's largest flower, measuring up to one meter across.

2. There are over 200 species of mammals, 450 of birds, 250 or reptiles, 90 frogs and 150,000 insects including the giant birdwing butterflies and the Atlas moth. Mammals include elephants, rhinos, tapirs, tigers, leopards, honey bears, several kinds of deer, tempadau, various gibbons, and monkeys including the Borneo orang-utan and the bizarre proboscis monkey, scaly anteaters and porcupines.
The bird life features spectacular pheasants, hornbills and many groups of colorful birds, such as kingfishers, sunbirds, pittas, woodpeckers, trogons, and barbets. Snakes include cobras, notable the spitting cobra, pythons, and colorful tree snakes.

HISTORY

I. Background

It is only since WW II that Malaysia, Singapore and Brunei have emerged as three separate independent countries. Prior to that they were all loosely amalgamated as a British colony, Sarawak excepted, and earlier still they might have been independent Malay kingdoms, or part of the greater Majapahit or Srivijaya empires of what is now Indonesia. In the early centuries of the Christian era, Malaya was known as far away as Europe. From time to time various Southeast Asian empires extended their control over all or part of the Malay peninsula. The Portuguese were to hold Melaka for over 100 years. Then the Dutch ruled Melaka for over a century. The British arrived and established a free-trade policy south of the peninsula in Singapore. Piracy, long a popular activity, thrived (and recently revived in the late 80's and early 90's) until the British cracked down on it. In the 1800's the Chinese settlers arrived in great numbers for tin mining. Rubber plantations began to spring up all over the peninsula and laborers were imported from India. Thus, by the turn of the century Malaya had large groups of Indians and Chinese.

Across in North Borneo, James Brooke, a British adventurer, arrived in 1838 with his armed sloop to find the Brunei aristocracy facing rebellion from the dissatisfied inland tribes. He quelled the rebellion and was given power over what is today Sarawak. He cooled down the fractious tribes, suppressed head-hunting, eliminated the dread Borneo pirates and founded a personal dynasty that was to last for over 100 years. Sabah was brought under British protection.

From the turn of the century until WW II Malaya became steadily more prosperous. More Chinese and Indian immigrants flooded into the country. The Japanese took a little more than two months to capture Peninsula Malaysia and less to capture Borneo. The first plan was to take over the rule of Sabah, Sarawak and Brunei, to form the Malay states into a Malay Union and to rule Singapore as a crown colony. The plan faced the obstacle of the increased population of Chinese and Indian descent and not Malay. In 1948 the Malayan Communist Party, which had fought the Japanese throughout the war, decided the time had come to end British colonial rule and exerted power which would last for 12 years. The Communist threat was declared over in 1960, although sporadic outbreaks of violence would last until 1989. The Communist was predominantly Chinese and the Malays did not want rule by the Chinese. In 1955 Britain agreed that Malaya would become independent in 1957. When the Federation of Malaya was formed in 1948, the Malay leaders were strongly opposed to including Singapore because this would have tipped the racial balance from a Malay majority to a Chinese one.

In 1963 Malaysia came into existence, although at the last moment Brunei, afraid of losing its oil wealth, refused to join. British troops had to quell the Indonesian guerilla forces and the Phillipinos who laid claim to Sabah, Sarawak, Peninsula

Malaysia, and Singapore. At the same time, Singapore refused to extend privileged position held by Malays in Malaya to Malays in Singapore. In 1965, two years after Malaysia was formed, Singapore was kicked out. Singapore became a city state.

Attempts to unify Malaysia by making Bahasa Malaysia the one national language also created resentment among the non-Malays, as did the privileges Malays had in land ownership, business licenses, educational opportunities and government positions. In 1969 violent intercommunal riots broke out, particularly in Kuala Lumpur, and hundreds of people were killed. Following these riots, the government moved to improve the position of Malays in Malaysia with much greater speed. The title bumiputra or 'sons of the soil' was created to define the indigenous Malay people which included aborigines of Sarawak and Sabah. There is much resentment by the Chinese although they realize Malaysia could never attain real stability without an equitable distribution of the country's wealth. Many have withdrawn their wealth and abilities. Fortunately, the country has been able to absorb these inefficiencies, but the problem of bringing the Malays to an equal position in the nation, economically as well as politically, is one that is not fully resolved.

GOVERNMENT

Malaysia has thirteen states and two federal territories which encompasses Kuala Lumpur, and Labuan, an island off the coast of Sabah. Nine of the thirteen states have hereditary rulers from which the Head of State of Malaysia, the King or Yand di Pertuan Agung, is elected every five years. The nine states are Perlis, Kedah, Pahang, Perak, Johor, Selangor, Kelantan, Terengganu, and Negeri Sembilan.

The government is based on parliamentary democracy. The executive powers are vested in the head of government, the Prime Minister, who presides over the Cabinet, comprising the government ministers. The ruling party is the Barisan Nasional (or National Front).

Parliament comprises two houses: the Dewan Rakyat (House of Representatives), which is fully elected and the Dewan Negara (Senate) to which members are nominated and appointed by the Agung. Senate members are citizens who have given distinguished public service, have distinguished professional careers, or who represent the interests of racial minorities and aboriginal people.

Each state has a Chief Minister (Menteri Besar) who is elected to office together with the State Assembly.

The supreme law of the nation is a written federal constitution which can only be amended by a two-thirds majority in Parliament. Malaysia's judiciary is independent with judicial power vested in the Supreme Court of Malaysia headed by the Lord President.

Politically, the United Malay National Organization (UMNO) dominates the government and Prime Minister Datuk Seri Mahathir Mohamad remains unthreatened in his leadership. Since 1957, UMNO is the dominant Malay party in the National Front, a coalition of

UMNO, the Malaysian Chinese Association (MCA) , and the Malaysian Indian Congress (MIC). The opposition has grown in strength, with the strongly Chinese DAP taking much of the vote from the more moderate MCA. Dr. Mahathir, the most controversial of Malaysia's four prime ministers, is known for his confrontationalist politics. He is keen to exert his profile on the world stage as a pan-Asia leader, and his favorite is the East Asian Economic Caucus (EAEC), a proposal for an all-Asian economic zone that excludes the Western countries of the US, Canada, Australia and New Zealand, which are pushing for a Pacific-rim economic zone. The prime minister is also one of the few Malay political leaders who has not come from the royal families of Malaysia, and this may explain his confrontation with the sultans in 1992. After various scandals, the government provoked a constitutional crisis by proposing legislation that would limit the privileges of the sultans. The bill revoking immunity from prosecution was eventually passed in a watered-down version, with the agreement of the sultans. The prime minister has also been involved in clashes with the Parti Islamse-Malaysia (PAS) government in Kelantan over the PAS push to create an Islamic state, and a long-running campaign against the Sabah state government, which placed a ban on logging exports in 1993 but had to back down after federal intervention.

ECONOMY

In the last two decades Malaysia has emerged as a responsible and stable regional power. It has prospered economically on rubber, palm oil, tin and timber. It is one of the fastest growing economies in Asia. It is an important member of the Association of Southeast Asian Nations (ASEAN) and has a defense agreement with Australia, New Zealand, Singapore, and the United Kingdom.

Rubber, tin, timber, palm oil, cocoa, pepper, tea and coffee are the primary products of Malaysia. There are also vast resources of petroleum off the east coast of the peninsula and the north coast of Sarawak. Petroleum exploration and production is under the supervision of the national oil corporation, Petronas.

In recent years, manufactured goods especially electronics, clothing and the national cars, Proton Saga and Wira, have spearheaded the process of industrialization.

II Key Generalizations

A. Societies, culture, traditions, and customs change over time.

B. The ideas, beliefs, and values of the people of one period of history affect the people of later periods of history.

III Objectives

- A. Develop time lines of important events in world history and summarize cause-and-effect relationships.
- B. Write about and dramatize an event in the history of the culture under study.
- C. Locate and organize information about culture past and present. Classify and organize.
- D. Participate in cooperative group activities.

IV Strategies

- A. Create a time line.
- B. Create a computer time line.
- C. Discuss events occurring elsewhere in the world that paralleled events in Malaysia's history.

BELIEFS

I. Background

On account of its diverse mix of ethnic races Malaysia is often dubbed as a "Little Asia." The nation's population falls into two main distinct groups: those with cultural affinities indigenous to the region and to one another, who are classified as bumiputera, and those whose cultural affinities lie outside the region. Of the more than 16 million people, the bumiputeras account for 59 per cent. This large group comprises the aboriginal natives called orang asli, the Malays, Minangkabau, Javanese and others including the Kadazan of Sabah and the Iban of Sarawak. All these races of Malay descent in Peninsular Malaysia share a common culture and most of all, the Bond of Islam. In the East Malaysian states of Sabah and Sarawak a diverse spectrum of the people fall into the bumiputera category. These ethnic races include the Iban, the Bidayuh, the Melanau, Kenyah, Kayan and others. In the state of Sabah, the Kadazan is the largest single ethnic group whereas the Murut, Kelabit and Kedayan constitute significant minorities. These group of people migrated to the Borneo states, centuries ago and practice shifting cultivation. Most of them are Muslims and Christians while others keep to their traditional animistic beliefs.

The Chinese are Malaysia's largest non-bumiputera group followed by Indians. Malaysia's calendar is punctuated with religious holidays throughout the year. This is on account of Malaysia's multi-devotional background, where all of the world's major religions are represented here. Islam is the official religion of Malaysia but the Constitution provides freedom of religion for all.

II Key Generalizations

A. The art, literature, architecture, music, and religion of a culture reflect the ideas of its people.
B. The ideas, beliefs, and values of the people of one period of history affect the people of later periods of history.

III Objectives

A. Read about, listen to, and discuss content in groups.
B. Distinguish between statements of fact and statements of opinion.

IV Strategies

A. Introduce the three religions of the people by having students do independent research and reading.
B. Together on chart paper outline the three basic beliefs of each and discuss.
C. Have students do a compare and contrast organizer of each religion.

WAY OF LIFE

I. Background

The Malays are known as a race rich in traditional values and habits. They preserve a high standard of good manners which is most important in the upbringing of the children. The customs reflect their thoughts and conduct -- habitual acts passed down to them by their forefathers. So serious are their beliefs in their customs that some Malay households think nothing of punishing a member who has gone against the teachings of their seniors.

The various customary acts which are practiced daily contain the knowledge and experiences of their forefathers. Because of this, the Malays highly respect their many customs.
But as progress slowly seeps into the life of the Malays, many of the more intricate customs have been left behind. Those who still practice them are very few. Many of these customs and beliefs have been adjusted to suit the present.

Although the customs are similar to one another, the Malays who come from various regions carry their own distinctive traditions.

Household Customs

In a Malay household, family members, especially children, are strictly bound by rules that require them to respect their elders, especially their parents as their leaders and benefactors. This disciplinary act is obvious in their daily acts and behavior. A breach of the rule would be considered a lack of good manners on the youngsters' part.

Visitors to a Malay household are treated with great respect as a token of hospitality. They are normally offered a light snack and drinks. The visitor is expected to drink and eat at least a little of what if offered and failure to do so is impolite. But just as visitors are highly respected by the hosts, they are also expected to return this hospitality by being decently dressed and well-mannered.

Before entering a Malay house, guests are expected to take off their footwear. Failing to do so would cause great discomfort to the hosts. In the olden days, a large clay jar use for storing water, complete with a large ladle is placed at the foot of the staircase for guests to wash their feet before entering a house. It is important to keep the house clean as the Malays pray in their houses. Socks are allowed provided they are not soiled.

Table Manners

Malays do not take pork or alcohol. When planning a menu for Malays, it is best to prepare food which is halal, that is permissible according to Muslim law. Most Malays who are still staunch followers of their tradition prefer eating with their fingers. For Malay guests, a finger bowl is a must when serving, be it for a light refreshment or an elaborate dinner. These finger bowls could either be a simple bowl filled with water or the more elaborate water jug similar to the kettle but smaller in size.

For the Malays, a gentle belch is not considered ill-mannered. It is instead a show of appreciation of a satisfied appetite. When dining with a Malay family, refrain from using the left hand for eating. This is considered rude as Malays use the left hand for cleansing after answering the call of nature. The left hand is never used to eat, touch food, to hand or receive things. The only exception for using the left hand is during a meal when the right hand is soiled and there is a need to spoon the food to the dinner plate.

Sitting Custom

When sitting among Malays do not cross your legs, especially in front of your elders. If you have to sit on the floor, neatly tuck the legs against your seated body with the feet facing away from those around you. It is preferable if the legs could be tucked under the dress. This sitting position is less restricted for the men who have to sit with both legs folded on their laps as in the yoga position.

Neighborliness

The Malays are encouraged to build good brotherly relations between neighbors and to avoid enmity. Every member of a family has to keep in close contact with the village headman to ensure that their welfare be known. During a community project, every household is encouraged to lend whatever assistance they can offer. It is also good manners for the neighbors to visit newcomers to the neighborhood to offer assistance.

The Malays greet each other by saying Assalammualaikum

(Arabic), by holding out their right hand to join that of the acquaintance's right. The contact is brief and without a handshake. The hand is then raised to touch the breast for an instant before conversation continues. In the case of greeting someone elderly in a family, both hands join that of the family member's and a kiss on the elder's hands is a sign of respect. This kiss, however, is restricted to a mere touch on the nostrils by the person giving the kiss and not the lips. The western handshake is reserved by Muslims for the NonMalays or for business acquaintances. To greet one another with "salamat pagi" (good morning) and "selamat petang" (good evening) is regarded a common way of life for city dwellers. The typical Malays greet each other with a simple "Apa khabar" (how are you?) and a friendly handshake. The Malays find it impolite to pass by an acquaintance without acknowledging the other's presence. Even a nod of the head is a sign of politeness to the Malays.

When pointing towards things, a Malay uses his right index finger but when dealing with a person, it only polite to point with the right thumb with the other four fingers folded. It is considered bad manners to point at a person with the finger.

Dance

Dance is an integral aspect of Malaysia's myriad artforms. Derived from the diverse cultures of Malaysia, it renders a unique fascination. Soul provoking and mesmerizing, Malaysia's dance-art is rendered in many forms and styles. The languid movements and swift gestures, the subtle expressions of song and the grandiose music are all a reflection of the nation's rich heritage and glorious past. Exquisite and exotic, the dances of Malaysia re performed for varied reasons. Perhaps in celebration of a royal coronation, at weddings, after the harvest is done, during state ceremonies, etc.

Malay Dances

Tarian Asyik is a royal court dance of Kelantan. It is believed that the dance was conceived at the palace of Raja Kuning, a Patanbi queen who ruled in 1644. The reasons for the origin of this dance is related to the loss of a beautiful bird, belonging to the queen. As the queen was greatly saddened by the loss of her pet bird her ladies-in-waiting specially created the dance to entertain the grieving queen.

Tarian Asyik is performed today during official ceremonies at royal courts, during festivals, and during marriage ceremonies.

The joget is the most popular traditional dance throughout Malaysia. It is performed at cultural festivals, wedding celebrations and other social functions. The joget's origins has been traced back and associated with a Portuguese folk dance which was introduced to Malacca during the era of the spice trade. The joget is performed by couples who combine fast hand and leg movements.

Chinese Dances

The Palace Dance is a stately dance performed within the confines of the grandiose palace compounds in ancient palaces of the Chinese emperors. The dance still maintains its original movements with pretty maidens holding and swaying paper fans in their hands. The fans are graciously twirled according to the happy and carefree sway of the music. Today, the palace dance is usually performed at night under the glow and warmth of the moonlight.

The Dance of Happiness is indeed a dance of Chinese festivals. The atmosphere is loud and clamoring and creates a happy mood for the celebration of Chinese festive seasons. The music is provided by the beating of gongs and the clashing of cymbals.

Indian Dances

To Indians, dance is both a form of worship and an expression of man's most profound emotions. The origin of Indian dances are shrouded in the midst of antiquity. In keeping with the sacred nature of Indian dance, it is enacted in the tradition of temple dances. There were the devadasies, literally servants of God, who danced the devotional Bharata Natyam.
This dance originated in the State of Tamil Nadu in South India. It is performed by women as a solo item. The complete performance of this dance involves six stages. The basic dance unit contains three elements, a basic standing position, movement of the legs and feet and also decorative hand gestures. Timing is based on beats of equal length known as Jatis. Vocalists conduct the dance movements by calling out rhythmic syllables.

II Generalizations

A. The role of individuals are determined by the laws, traditions, and the customs of their society.
B. Societies, cultures, traditions, and customs change over time.
C. The ideas, beliefs, and values of the people of one period of history affect the people of later periods of history.
D. Cultures are interdependent.

III Objectives

A. Make inferences about cultures and lifestyles from artifacts, pictures, readings, and other sources.
B. Explain ways that geography has influenced the development of cultures.
C. Explain ways in which the society under study is interdependent with other cultures and areas of the world.

IV Strategies

Compare family life of Malays and United States. Have the students perform skits on the customs of each.

Compare types of food by using cook books. Compare the foods found in U. S. with the foods in Malaysia. Have the students prepare a simple menu typical of food found in a restaurant in Malaysia.

Have students research dances from each cultural group and perform, or teach the entire class.

Conduct an interview with someone who has lived in Malaysia. Try to think of questions that could not be answered through a typical book research.

PRESENT DAY PRIMARY EDUCATION OF THE PRIBUMI SEA-DAYAKS IN THE SECOND DIVISION OF SARAWAK, MALAYSIA

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PRESENT DAY PRIMARY EDUCATION OF THE PRIBUMI SEA-DAYAKS IN THE SECOND DIVISION OF SARAWAK, MALAYSIA

PART ONE: SARAWAK

Sarawak is Malaysia's largest state, and one of its most colorful. Twenty -three ethnic tribes are located here and provide interesting diversity in the life-styles of the Sarawakians, and many ancient rites, which continue to flourish amongst the Sea-Dayaks, add vibrancy to the states's multi-faceted image.

This riverine state occupies the northwest coastal strip of the vast island of Borneo. Sarawak covers 124,967 square kilometers and has an overall population of just over one million.

Sarawak's population includes Malays, Chinese, Ibans (Sea Dayaks), Bidayuhs, Melanus, Kayans, and Kenyahs, each with an intricate tapestry of cultural dress and lifestyles.

Sarawak shares common borders with Brunei, Sabah, and Kalimantan(Indonesia) and its history is very colorful. Its first white Rajah was installed in 1841. This was James Brooke, a British mercenary who arrived in Sarawak in time to help the reigning Sultan of Brunei bring some order back to the state. The Brooke family continued to rule until the Japanese Occupation during World War II.

After the war, Sarawak was ceded to the British and then became a Crown Colony. The state gained its independence from the British in 1963 and joined Malaysia that year.

PART TWO: SEA DAYAKS-THE PAST

The Sea Dayaks or Ibans, are commonly referred to as the head hunters of long ago. They are the best known people of Sarawak partly due to their boldness and early reputation as fierce fighting men, pirates, and of course, head hunters.

At the beginning, the Ibans were wanderers and even though there is no written records to indicate where they came from specifically, they do resemble groups found along along the Indo-Burmese border and other locations in South East Asia. They settled in areas of virgin jungles. where they would cut down, burn, and then farm their hill padi. The rivers provided an abundance of fish and the jungles contained game for them to hunt.

Being wanderers, they were eager to move from place to place. Energetic leaders with very strong personalities moved the Ibans to new fertile areas. On some occasions, they would ask permission to settle in a new area but also would attack and drive other people from their areas.

The Ibans lived in longhouses, which are mini -villages under a single roof. Many times there were many longhouses in a certain area. The people in each longhouse would band together under one bold leader (tuai rumah). These longhouses would contain 30 to 50 families under one roof. When it came to defense, a longhouse needed a good number of defenders for the longhouse, and as a result, the longhouses tended to be quite large.

The long house was made out of wood, usually a hard wood called belian. Built upon stilts, the long house was entered by c limbing up a log that had notches cut into it. If enemies attacked, the Ibans could pull this notched log up into the house.

The long house had three main areas. First, there was a the ruai, a long, communal room, and occupied half of the house. This is where the families could interact with each other. The second part, the bilek, was the individual family room. It was sealed off from the ruai and other family rooms. It offered privacy for the individual family. The third area, the tanju, was a very long verandah, which was outside the ruai. It had many purposes, including the drying of clothes, padi and other household functions.

Ibans were very interested in waging war. They fought other Ibans and all of the other races were their traditional enemies. Along that line, the Ibans believed that human heads had magical powers. They would wage war with other Ibans and races and bring back to the longhouse heads from the people they had attacked. To have a head meant that you were brave and a head would bring prosperity and strength to the longhouse. A head was the prize every young Iban warrior wanted to bring back to his house.

The Ibans believed that spirits ruled the world, both good and evil. These spirits were taken very seriously by them. Messages from the spirits were conveyed through dreams, certain birds, and by the appearance of livers from slaughtered pigs. Even though these spirits were a part of the way of life for the Iban, they believed that the bad spirits had to be driven away and there were a number of rituals and festivals for doing such.

It can be said that the Ibans believed that they had to be very hospitable to all visitors. Each visitor to the longhouse had to be fed and a place made for them to sleep. Ibans believe that everyone was related and so loneliness was something the Ibans new nothing about.

The reign of the Brookes did little to change the life of the Ibans. Head-hunting became a very serious offense and was eventually done away with. Although the Brooke era did establish greater security for the people, the for the most part left the Ibans alone.

There was NO effort to advance the the Ibans by providing educational services for them as they believed they were happy as they were and did not want to change their way of life. It must be noted that there were a few Missions schools that provided some limited service to a few Ibans but for the most part, this was the state of the Ibans about eighty to ninety years ago.

Education has expanded, and is expanding at a fast rate for the Iban. Up until the end of the Japanese war, there were few Iban schools in Sarawak. Since independence, the number of schools has greatly increased. The Government of Sarawak has opened and operated schools in all rural areas of the second division for the Ibans. During the sixties and seventies, the schools flourished, with local teachers and volunteer teachers from other countries working side by side to improve the education standards for all Ibans in Sarawak. The eighties saw the jungle schools improve their physical structures and to improve the quality of teaching through teacher retooling, and an curriculum to meet the needs of the students.

PART THREE-THE SEA-DAYAKS: THE PRESENT

It can be said that there have been a number of substantial changes in the life of the Iban. Ibans once were great movers, moving from place to place, in search of fertile soil. That moving about has been slowed down, almost done away with, as it has become more difficult to find new areas. The Ibans have vast amounts of land within their family, and that vast acreage is what is being farmed today on a limited basis.

There are other factors that have recently come into play here. One, the Ibans have traditionally tapped the rubber trees found on their land, as well as planting pepper. From an economic standpoint, the Ibans have not been able to sustain themselves fully harvesting pepper and tapping rubber. The prices for these products have dropped greatly and it is no longer economically feasible to pursue these endeavors. The high cost of fertilizers and insecticides have driven may Ibans away from the land, from their rural homes and to the cities to work. Today, many longhouses are empty except for the old people and a handful of Ibans who still work their land. There are those that work for SACRA, where they work the land where palm oil schemes have been implemented.

As time went on, it was mentioned that the available virgin jungle for farming decreased. Also, the jungle provided less wild game for food, as the rivers were overfished and the Ibans used firepower to hunt the game in the jungle. The people did raise chickens and pigs but that did not prove adequate for their needs. Now the Ibans had to tap rubber,or sell other jungle products(as belian wood) to obtain the necessary cash to purchase the items they needed, especially dietary items. It can be said that there was a decline in the nutritional standards amongst the Ibans.

The Ibans still life in their longhouses, but many of them are not of wood but of cement and brick. This has been done due to the high rate of fires that have destroyed many longhouses. Today, many longhouses are accessible by crude roads, so materials needed to build longhouses can be transported easier than depending upon the river for travel.

Town and city life have greatly influenced the Iban way of life. As a cash economy developed, the Ibans have become dependent on the Chinese trading community. Ibans need to sell their products. Now the Iban community has lost much of its independence, as it has to rely upon the shopkeepers of the town and city for the goods and services that it needs.

The rural schools of the Ibans are for the most part boarding schools. The students from primary one to primary six spend their school life at a boarding school. Dormitories are provided, as well as meals for the students. Teachers are provided with housing. Many of these schools are a great distance from a town and may only be reached by boat, or by walking on foot. The government has been working very hard to increase the number of roads to the longhouses, and the schools, which are generally located next to, or in close proximity, to a longhouse. It is not uncommon to walk for a number of hours to reach an Iban primary school.

The Iban primary schools that I visited were very remote. One, which has a dirt road leading to it, was not passable by car the day I went there due to heavy rains that washed a portion of it away, and had sections of very deep mud. The other school, I was able to drive a portion to, then leave my car, and walk on foot for about an hour. The walking was not easy for me, as I had to walk in a river, over tree stumps and roots, climb very high mountains and hills, and walk over small bridges in need of repair.

This particular school (school A) was located near a river and to me was an ideal location for a school. There were old quarters for the teachers to live in, including a fairly new house for the headmaster. The area for eating needed repair as it was not well ventilated and needed to be painted. The classrooms were very airy, no fans as there was no electricity. One of the classrooms had a dirt floor.

There was some new construction going on. In line with Vision 2020, there was to be constructed a science laboratory, with equipment, for the students to engage in science experiments. I saw some of the equipment and supplies already there, which included microscopes, models, test tubes, microscopic slides, magnets, etc. This is an attempt to upgrade the quality of instruction for the Iban schools.

In comparison to the primary schools in the towns or cities, the Iban primary schools are not quite up to the level of their counterparts. Many times the daily teaching schedule is altered and the students do not get the full complement of instruction in some schools. Due to travel hardships, it is difficult to get necessary materials that are cost effective so sometimes, there are compromises.

Computers are not available, as electricity is not available 24 hours. Most primary schools do have a generator but it may only have limited capability and would not be feasible to run during the school day to run a computer or computers. Students in the primary schools in the town would not have this problem and as a result, the students may be further along their educational goals when compared to students in the jungle areas.

The Iban students at the primary schools all wear school uniforms. The teachers all wear long shirts and ties for the males, and skirts or dresses for the females. There is a very formal environment for teaching and the students all appear eager and ready to learn. There are almost no discipline problems in the classrooms, and when a teacher or guest visits a classroom, all of the students rise to greet the teacher or guest.

At one school I visited in the second division, SRK ULU KABO, I was greated with respect and was asked to visit the staff room and to meet the headmaster. After a brief introduction to the school, the staff, the curriculum and basic information about the school, I was lead on a tour of the school by the headmaster. He was very proud of his school and rightly so.

The school was a typical boarding school found in the ulu(jungle) areas of Sarawak, Malaysia. Classrooms were very basic ones, with individual desks and chairs for the students. The classrooms reflected mostly student work and the students were eager to show me their individual projects.There were three classroom blocks of classrooms, and one block had a classroom with a dirt floor.

The school had a dormitory for the students and a place to eat. The school mother cooked the meals and generally took the students under her wing if necessary. There was a large football field were the students had their physical education lessons.

The school day started at 7:15 a.m. and ended at 1:15 p.m. Classroom periods were for 30 minutes and teachers moved from classroom to classroom to instruct the students. The curriculum subjects included the following: Bahasa Melayu (Malay language), English, mathematics, moral, physical education, art, music, science, geography, and the Iban language. There were classroom visual aids for the students and books for the various subjects.

The library/resource room was an airy place with a good number of Malay and English books. Science and mathematic materials were available for the teacher and there were many games for the students to participate in. Art was very evident at the school and the examples of student work were to found almost everywhere in the classroom. Art materials and supplies were evident and were certainly utilized.

The area of science included a science syllabus that consisted of the following themes:

*Investigating the world of living things
*Investigating the physical world
*Investigating materials
*Investigating Earth and Space
*Investigating the technological world

These themes were taught through limited experiments, simulations using role-play and models, discussion and project work.

The primary school teachers also have a local studies syllabus with geographical, historical and social studies content. It discussed and studied man's interaction with man, and man's interaction with the environment, through the development of cognitive, thinking and social skills.

Students also studied moral education. It touched on cleanliness of the mind and body, and responsibility to oneself, the school, the home and the environment. Love and care for nature and its creations were also included.

The educating of the primary school pupils is left up to the school staff. It appears that parental input into the operations of the schools, the curriculum, etc., was non existent. Parents had very little or no say into the education issues of their children. The feeling is that the government and the school staff knows how to educate children, that is their job, let them do it.

There is a sense of wanting to do one's best at the primary level. The students work as hard as they can and apply themselves to their daily tasks. They have a definite routine and go about it with a sense of pride and a willingness to do what they have to. During the mandated hourly private study during the evening, the students are in their classroom, going over their notes, reading their daily lessons, and correcting their previous work. They are very serious about their school work.

What is the hope and dreams of these ulu students? To succeed and get a good job. With an increasing importance on technology in our world, these Iban students for the most part are lagging behind their peers in the towns and cities. They do not have the same access to resources. Many times, these students have to ready and study by candlelight. But there is a hope that is driving these students to succeed.

These Iban students are controlled to a certain extend by their culture, with so many beliefs, customs, traditions and superstitions that may in fact be restraining them. The future of the longhouse is in doubt and the traditional way of life for the Ibans.

There are many changes that will take place for the Ibans and will have a direct influence on their education. But there is hope. Today, there are young people coming foreword who believe and understand that changes must be made if the fine human qualities of the old ways of life are to be preserved and carried on for the benefit of an exceptionally able, caring, and highly motivated people!

VISION 2020

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Vision 2020

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My goal as an educator is to inspire a love of learning in each child I teach and to establish a highly charged learning environment where children will be engaged and energized. The project Vision 2020, will enable me to accomplish these goals. Vision 2020 is an interdisciplinary curriculum project that has been designed to reduce prejudice and to cherish diversity among people by actively engaging and empowering the students to become self-directed learners who internalize their unique strengths and diversities as they see through the spectacles of Gardner's Multiple Intelligence models.

Jules Henry writes in Culture Against Man, "To be culture-bound is to define situations from the perspective of the norms of our own culture, assuming that our ways of interaction are universal." This in-depth study of Malaysia will encourage my students to develop empathy and decrease egocentric, ethnocentric, and stereotypic perceptions of groups of people who are different from themselves. Increasing cultural consciousness among my students will allow them to value their own culture without viewing it as normative. Furthermore, this project will serve as the vehicle for students to learn about the interdependence of all people, will demonstrate how geography impacts upon social, political, and economic aspects of life, and will exemplify how technological and natural factors affect individuals, groups, and societies.

Students must be self-motivated, innovative, creative problem solvers in order to function in our rapidly changing world. Since knowledge quickly becomes obsolete due to the constant changes in science, technology communications, and social relationships, we must rely on processes to solve problems rather than answers provided in the past. Therefore, the major purpose of schools and schooling must be to develop individuals who are open to change and can adapt to change so that they can meet the challenges of the twenty-first century. Students need an environment conducive to personal growth and risk taking while focusing on self-directed learning. Self-directed learning leads to the most significant learning experiences and produces self-reliant life-long learners. The self-directed learning environment allows teachers, students, and administrators to work together to achieve their own educational goals and maximize their potential. When a learning environment provides freedom and encourages growth and change, then each student recognizes the value of his/her creative abilities .

The educational activities incorporated into this curriculum will develop students' individual intelligences and provide for opportunities for multimodal presentations of independent projects. The projects encourage students to perform, build, interact with their audience, display charts and diagrams, and reflect on their own learning experiences.

Howard Gardner believes that humans have "seven intelligences" or distinctive aptitudes for learning. Getting schools to recognize a full range of intelligences and to change educational practices to promote multiple intelligence is a complex issue. Gardner defines intelligence as, " The ability to solve problems or to create products which are valued in one or more cultural settings. All individuals are smart ... but in different ways." Gardner describes the intelligences as follows:

1. **Linguistic** Intelligence is the ability to think in words and use language to express ideas. Authors, poets, speakers, and newscasters are examples of people with linguistic intelligence.

2. **Logical-Mathematical** Intelligence is the ability to calculate, measure, use logic, and solve math and science problems. Scientists, mathematicians, accountants, and detectives are usually skilled in this intelligence.

3. **Bodily-Kinesthetic** Intelligence is the ability to use bodies and

hands with great skill. Dancers, athletes, surgeons, jugglers, and craftspeople use this intelligence in their work.

4. **Visual-Spatial** Intelligence is the ability to think in pictures and to see and create images or designs with shape, color, and size. Painters, architects, sculptors, sailors, and pilots exhibit this intelligence.

5. **Musical** Intelligence is the ability to hear and use pitch, rhythm, and tone. Singers, musicians, composers, and skilled listeners demonstrate this intelligence.

6. **Interpersonal** Intelligence is the ability to understand and interact with other people in a variety of ways. Teachers, coaches, ministers, actors, social workers, and politicians all use this intelligence.

7. **Intrapersonal** Intelligence is the ability to understand your feelings and who you are in the world. Philosophers, psychologists, and playwrights use this intelligence.

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This multicultural curriculum that I have designed implements the multiple intelligences theory and a self-directed learning classroom model, while fostering respect for and understanding of cultures that are different than our own. Vision 2020 will enable students to understand what Confucius meant when he said, "By nature men are pretty much alike; it is learning and practice that set them apart." (17:2)

SELF-DIRECTED LEARNING CONTRACT

SEVEN STEPS FOR CREATING AND PRESENTING A PROJECT ON MALAYSIA

I. Select a trait of Malaysian culture to study.

II. Gather information about Malaysia.

III. Set goals to provide a focus for your project.

IV. Develop and create a plan for your presentation.

V. Evaluate...
What impact has Malaysia's growth and development had on its culture?

VI. State your opinion...
What is your vision of Malaysia in the year 2020?

VII. Present your research and opinions in a creative way.
Design one interactive multimedia computer presentation and two presentations you select from the Multiple Intelligence Assessment Menus.

VISION 2020
TRAITS OF A CULTURE

GEOGRAPHY

What is the land like?
How have people changed the land?
How has the geography influenced life?

ECONOMICS

How are goods produced?
How are goods exchanged or traded?
Is money used?

RELIGION AND PHILOSOPHY

What do the people believe about God or the gods?
How do their beliefs affect their lives?

LANGUAGE, EDUCATION, AND THE ARTS

How do the people communicate with each other?
What can we learn about them from their painting, sculpture, building, music, writing?

POLITICAL SCIENCE

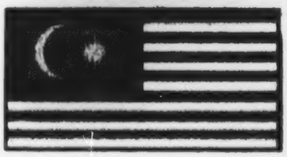
Who makes the laws?
How are the laws enforced?
What is the role of the military?

SOCIOLOGY

What is the family structure in this culture?
What are their customs?
What type of food, clothing, and shelter are found in this culture?
What is their language?

HISTORY

What caused the rise and fall of the culture?
What did this culture contribute to our present day society?



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PRESENTING YOUR RESEARCH
VISION 2020

SELECT ONE ACTIVITY FROM THE ASSESSMENT MENUS IN SECTION A AND ONE ACTIVITY FROM SECTION B

The following examples are provided as suggestions only. You may use your Productive Thinking Skills to think of other many, varied options.

SECTION A

VERBAL/LINGUISTIC MENU

Use storytelling to explain...
e.g. The life of an Iban child in the longhouse.

Write a myth or legend .....
e.g. Why long earlobes are considered a sign of beauty.

Create a talk show...
e.g. The effect of the destruction of the rainforest on the Penan people.

Write an editorial...
e.g. The effect of satellite television on the youth of Malaysia.

LOGICAL/MATHEMATICAL MENU

Create a timeline of...
e.g. Colonization of Malaysia

Interpret or analyze data...
e.g. Trade, imports/exports

LOGICAL/MATHEMATICAL MENU CONTINUED

Write word problems...
e.g. Percentage of lumber exported

Categorize facts and information...
e.g. Flora and fauna of Malaysia

Use a Venn Diagram to organize information...
e.g. Life in the kampung and in the city

VISUAL/LINGUISTIC MENU

Produce a "How To" videotape...
e.g. Basket weaving

Create a piece of art...
e.g. Batik

Invent an adventure game...
e.g. Travel across Borneo avoiding the perils of headhunters.

Create charts or maps...
e.g. cultural sites/tourist attractions

Section B

MUSICAL/RHYTHMIC MENU

Create a music collage to depict...
e.g. The struggle for independence.

Sing a rap or song that explains...
e.g. Multicultural composition of Malaysia.

Make a Malaysian instrument for a musical presentation
e.g. nose flute

Give a presentation with appropriate musical accompaniment.

Indicate the rhythmical patterns...
e.g. Indian Classical Dance, Chinese Fan Dance, Malaysian Jogged.

Analyze and compare a Malaysian musical selection and your favorite musical selection.

BODILY/KINESTHETIC MENU

Choreograph a dance or a sequence of movements...
e.g. Silat, Jogged

Construct a model...
e.g. National Mosque

Design and market a product...
e.g. Niah Cave Bird's Nest

Perform a shadow puppet play...
e.g. The story of Ramayana

Design and create a museum display to depict...
e.g. The influence of foreign countries on Malaysian art.

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INTERPERSONAL MENU

Use the "Think Pair-Share" technique to prepare a skit to depict...
e.g. Malaysian etiquette

Role Play
e.g. Assume the role of Penan tribal leaders as they struggle to preserve the rainforest.

Conduct a debate...
e.g. Censorship

Compare and Contrast...
e.g. The daily life of a Malaysian sixth grader and an American sixth grader.

Use a telecommunications program to learn about...
e.g. Current political issues in Malaysia.

INTRAPERSONAL MENU

Explain your personal philosophy about...
e.g. Vision 2020

What is the future of life in the longhouse?
Explore your intuitive hunches.

Explain the importance of understanding a culture different than your own.

Imagine that you are a Malaysian citizen. Write a journal entry to explain how Vision 2020 affects your life.

Describe your feelings about Malaysian philosophies of burial and cremation.

Use self-directed learning to investigate...
e.g. head-hunting in Borneo, Malaysian independence.

VISION 2020

PROJECT CONTRACT

NAME____

AREA OF STUDY________________________________

BEGINNING DATE__________ENDING DATE__________

PROGRESS REPORTS
DUE ON THE FOLLOWING DATES:
TEACHER AND PARENT SIGNATURES REQUIRED

1. __________TEACHER______________PARENT______________
2. __________TEACHER______________PARENT______________
3. __________TEACHER______________PARENT______________
4. __________TEACHER______________PARENT______________
5. __________TEACHER______________PARENT______________
6. __________TEACHER______________PARENT______________

LIST THE WAYS YOU WILL DEMONSTRATE WHAT YOU HAVE LEARNED:

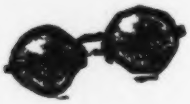
____

____

____

____

Vision 2020
Research Plan



1. MY PROJECT IS ______________________________
____

2. MATERIALS: ________________________________
____
____
____
____

3. STEPS: ____________________________________
____
____
____
____
____
____
____

4. PROBLEMS: _________________________________
____
____
____
____

5. IMPROVEMENTS: _____________________________
____
____
____

VISION 2020

MEDIA RESEARCH POINTS

IN ORDER TO RECEIVE CREDIT, A COMPLETE BIBLIOGRAPHY ENTRY MUST ACCOMPANY YOUR REPORT

Cycle	1	2	3	4	5
ALMANAC (2)					
ATLAS (2)					
BOOK (2)					
CD-ROM (2)					
DICTIONARY (1)					
ENCYCLOPEDIA (1)					
EXPERT IN THE FIELD (3)					
MAGAZINE (3)					
NEWSPAPER (3)					
ON-LINE SERVICE (3)					
TELEVISION (2)					
VIDEO (2)					
OTHER					
TOTALS					

BIBLIOGRAPHY

LIST ALL OF THE RESOURCES YOU HAVE USED!

STUDENT SELF-ASSESSMENT

	YES	NO	SOME
1. I achieved my goals.	____	____	____
2. I used my time wisely.	____	____	____
3. I did my best thinking.	____	____	____

4. Were you satisfied with your final product/presentation?

5. What part of this project did you enjoy working on the most.

6. What was the most difficult part of this project?

7. List some of the unusual things you learned while studying Malaysia.

8. What do you want to learn more about?

9. Describe your role in the group.

10. How did your group function as a team?

PARENT EVALUATION OF STUDENT'S PROJECT

STUDENT'S NAME________________________________

PROJECT________________________________

1. Please describe how your child has shared/discussed his/her project with you.

____

____

____

2. Please comment below on your child's motivation, task commitment and involvement regarding his/her project.

____

____

____

3. Have you noticed any changes in your child's attitude toward using the computer for academic projects?

____

____

____

4. Evaluate the overall quality of your child's project.

____

____

____

5. Additional comments. Any feedback will assist us in assessing the impact of this method of research.

____

____

____

____

Thank you for completing this evaluation form.